TRAVELS
OF
FOUR
ENGLISH
MEN

LONDON

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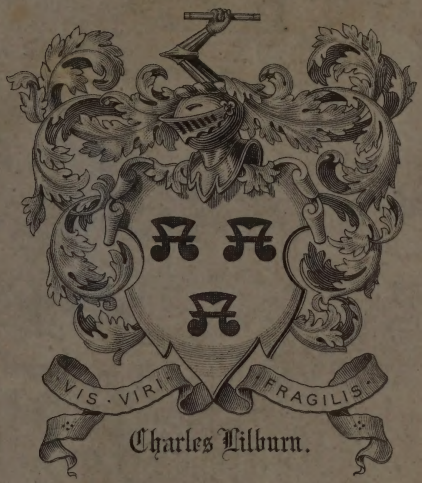

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N° 465.

Biddulph (W.) Travels by himself and Four other Englishmen into Africa, Asia, Troy, Bythinia, Thracia, and to the Black Sea. Sayd to be begun in 1600 and finished in 1611. —

very rare — 1612

Sold in the Gordonstown sale for £4. 5.— The celebrity of this volume, quoted in olden time as "The Preachers Travels" is well known to reading men. — At p 3, speaking of the rock called Scylla, occurs the line from the Alexandreados —

Incidit in Scyllam cupiens vitare Charibdim;

that is, "Seeking to avoid one danger, may fall into another."

(Vide Catalogue)

Mrs Lauder

THE TRAVELS OF FOVRE ENGLISH MEN AND A PREACHER

into AFRICA, ASIA, TROY, BYTHINIA, THRACIA, *and to the Blacke Sea:*

AND INTO SYRIA, CILICIA, PISIDIA, MESOPOTAMIA, DAMASCVS, Canaan, Galile, Samaria, Iudea, Paleſtina, Ieruſalem, *Iericho, and to the Red Sea: and to ſundry* other places.

BEGVNNE IN THE YEERE OF IVBILE, 1600. and by ſome of them finiſhed the yeere 1611. *the others not yet returned.*

Very profitable for the helpe of Trauellers, and no leſſe delightfull *to all perſons who take pleaſure to heare of the Manners*, Gouernment, Religion, and Cuſtomes *of Forraine and Heathen* Countries.

AT LONDON
Imprinted by *Felix Kyngſton*, for *William Aſpley*, and are *to be ſold at his ſhop in Paules Church-yeard, at the ſigne* of the Parrot. 1612.

THE PREFACE TO the Reader.

I Finde (gentle Reader) in Hiſtories commended vnto vs, the painefull trauels of ſome (both by Sea and by Land) which viſited farre countries, that they might be made more wiſe and learned. For this purpoſe *Pythagoras* trauelled into *Egypt* to heare the Memphiticall Poets. *Plato* leauing *Athens*, where he taught with great commendation, went into *Italy* to *Architas* of *Tarentum*, that he might learne ſomewhat of that Philoſopher and diſciple of *Pythagoras*. *Apollonius* (with no leſſe labour then danger and coſt) paſſed and iournied to the furtheſt parts of *India* to the Philoſophers there, that he might heare *Hierarcha*, ſitting in a throne of gold, and drinking of the Well of *Tantalus*, diſputing amongſt a few Schollars, of Nature, of Manners, of the courſe of Daies and Starres. From thence, returning by the *Elamites*, *Babylonians*, *Chaldæans*, *Medes*, *Aſſyrians*, *Paleſtines*; he came to *Alexandria*: and from thence to *Æthiopia*, that he might ſee the Philoſophers in *India*, which went alwaies naked, and the Table of the Sunne, which was famous throughout the world. *Solon* went from *Grecia* to *Egypt* for a like purpoſe. All theſe trauelled to get wiſdome and learning.

It is written of *Hierome*, that he went from *Dalmatia* to *Rome*; from thence to *Germanie*; then to *Conſtanti-*

nople; then to *Alexandria*; then to *Ieruſalem*; onely to ſee and heare famous men, that he might alwaies goe forward in wiſdome.

Iacob in his old age trauelled into *Egypt*, partly conſtrained by neceſſitie, and partly for loue of *Ioſeph*. The Queene of the South, a woman (whom *Ariſtotle* calleth imperfect creatures) trauelled farre to heare the wiſdome of *Salomon*.

Amongſt vs there haue been (and are ſtill) ſundrie Trauellers of great name, which haue enterpriſed and taken in hand great Voyages, and dangerous iournies; ſome to *Venice*, ſome to *Rome*, ſome to *Conſtantinople*, ſome to *Ieruſalem*, ſome to *Syria*, ſome to *Perſia*, ſome to the *Turke*, ſome to the *Barbarians*: And theſe haue trauelled vpon diuers reſpects: ſome for pleaſure, ſome for profit, ſome to ſee their manners, ſome to learne their languages, ſome to get experience, ſome to get wiſdome and knowledge; not ſparing any coſt, fearing any danger, nor refuſing any paines. Others would trauell, but are loth to be at any charges. Others would be at the coſt, but feare to expoſe themſelues to dangers by Sea and by Land. It is good (ſay they) to ſleepe in a whole skinne. They cannot abide to be toſſed and tumbled like tennis-bals on the turbulent and tempeſtuous ſeas, as *Ouid* in his exile complained hee was, when he ſaid, *Eleg.* 2.

Me miſerum, quanti montes voluuntur aquarum,
Iamiam tacturos ſidera ſumma putes.
Quantæ diducto ſubſidunt æquore valles,
Iamiam tacturas Tartara nigra putes.

That is,

What boiſterous billowes now (O wretch!)
Amidſt the waues we ſpie,
As I forthwith ſhould haue been heau'd
To touch the Azure skie?

What vacant vallies be there set
In swallowing Seas so wrought,
As presently thou look'st I should
To drery hell be brought?

Æneas was tossed with a like tempest, as *Virgil* finely describeth it, *Æneid.* 1. which place is well knowne to all young scholars. And these fresh water souldiers discourage themselues from trauell, and say, It was one of the three things which *Cato* repented, to trauell by Sea when he might haue gone by Land: And a charge that *Antigonus* gaue his sonnes (when they were tossed with a tempest) *Remember (my sonnes) and warne your posteritie of it, that they neuer hazard themselues vpon such aduentures.* For Sailers and Aduenturers (as one saith very well) are neither amongst the liuing, nor amongst the dead: they hang betweene both, ready to offer vp their soules to euery flaw of winde and billow of water wherewith they are assaulted, especially to euery stormie winde, and huge Sea. And it is more safe (say they) to stand vpon the shoare, and to see the raging of the waters from the Sea bankes, then to bee tossed thereupon, and endangered thereby.

Wherefore (albeit I be no great traueller my selfe) yet to set forth the praise of the one, who haue been at the cost, hazarded the danger, and returned with credit; and to helpe the pusillanimitie of others who feare to vndertake the trauell in regard of the danger; and to relieue the miserie of others, who are loth to be at the cost, though they delight to heare and see strange countries, people, and manners: I haue thought good to publish the trauels of others, which lately (by good chance) is come vnto my hands, after the death of Master *Bezaliel Biddulph* a learned and religious gentleman, to whom they were first written. In whose studie amongst his letters and loose papers) was found first of

all

alla Copie of a voyage to *Ieruſalem* by Land, from *Aleppo* in *Syria Comagena*, not long ſince vndertaken and performed by fiue Engliſhmen there ſoiourning, viz. Maſter *William Biddulph* (Preacher to the Companie of Engliſh Merchants reſident in *Aleppo*) Maſter *Ieffrey Kirbie* Merchant, Maſter *Edward Abbot* Merchant, Maſter *Iohn Elkin* gentleman, and *Iaſper Tyon* Ieweller.

This voyage was well penned, and generally well liked of all that ſaw it, who craued copies thereof, by which meanes at length it came to my hands: which I thorowly peruſing; and finding therein mention made of former Letters, concerning other voyages by one of theſe fiue trauellers formerly performed, directed to the ſaid Gentleman *Bezaliel Biddulph*: I could not ſatisfie my ſelfe vntill (by the meanes of friends) I came to the ſight of the reſt alſo, which were many in number, at leaſt twentie letters, beſides the voyage to *Ieruſalem*, all directed vnto one man: Some by the Preacher aboue named, Maſter *William Biddulph*: and ſome by his brother *Peter Biddulph* Lappidarie and Diamond cutter in thoſe Countries. Out of all which letters I haue gathered the matter therein contained, (leauing out onely ſome ſalutations & priuate matters) and haue thought good (for the helpe of Trauellers and delight of others) to make one bodie of them, and (without the conſent of either of them) to put them in print. For the one of theſe two brethren is yet beyond the Seas; the other (after ten yeres trauell) is lately arriued into *England*, and hath ſundrie times been requeſted (by diuers of his good friends) to publiſh his trauels, but he could neuer be perſwaded ſo to doe, but anſwered, that he knew how to ſpend his time better, and that he was not ignorant of the incredulitie of others in ſuch caſes, who will hardly beleeue any thing but that which they themſelues haue ſeene; and when they heare any thing

that

that ſeemeth ſtrange vnto them, they reply, that trauellers may lie by authoritie: but they are liers themſelues which ſay ſo; for trauellers haue no more authoritie to lie then others, neither will they arrogate vnto themſelues more liberty to lie then others, eſpecially being men that feare God, as they (of all others) ſhould be, who goe downe to the Sea in ſhips, and ſee the workes of the Lord both by Sea and by Land, and his wonders in the deepe.

In regard whereof, he hath bin ſo far from printing his trauels, that he (being a very modeſt man) taketh no delight to ſpeak thereof, except it be vnto ſome familiar friend. But for that old acquaintance which I haue had with him (hauing been his ſchollar) and that mutuall loue betwixt vs of long continuance; I was ſo bold to make knowne vnto him, that I had ſeene all the letters which both he and his brother *Peter Biddulph* had written to their friend *Bezaliel Biddulph*, (wherein they diſcourſed of all their trauels) and what paines I had taken to gather them together for mine owne delight, and direction in my trauels, which I purpoſed ſhortly to vndertake. Whereupon he requeſted me to keepe them ſecret to my ſelfe, which I told him I had done, foraſmuch as I had read in one of his letters to M. *Bezaliel Biddulph*, the like requeſt, which he made vnto him in theſe words: *I pray you keepe my Letters to your ſelfe, leſt whiles to giue content vnto you in writing what you would, I receiue diſcontent my ſelfe in hearing what I would not.*

Hereby I found him very affable, and willing to confer with me of his trauels, and to giue me direction for mine, and to reſolue me in any thing I deſired, concealing my purpoſe of imprinting them, when (by conference with him and other trauellers into thoſe parts) I had perfected them. Yet, foraſmuch as a publike good is to be preferred before a priuate, I could not but im-

part vnto others that which I my selfe had learned of others: For that which *Persius* speaketh interrogatiuely, in this case I vnderstand positiuely:

Scire tuum nihil est, nisi te scire hoc sciat alter:

That is,

It is nothing for thee a good thing to know,
Vnlesse thou impart it to others also.

And who knoweth what good may redound vnto others, by reading of this discourse of other Countries? For hereby all men may see how God hath blessed our Country aboue others, & be stirred vp to thankfulnes.

Hereby subiects may learne to loue, honour, and obey their good and gratious King, when they shall reade of the tyrannous gouernment of other Countries, and of the mercifull gouernment of theirs.

Heereby hearers may learne to loue and reuerence their Pastors, and to thank God for the inestimable benefit of the preaching of the word amongst them; when they shall reade in what blindnesse and palpable ignorance other nations liue, not knowing the right hand from the left in matters that concerne the kingdome of Heauen, and yet reuerence and honour their blind guides and superstitious Church-men like Angels, and prouide for their maintenance roially.

Heere Wiues may learne to loue their Husbands, when they shall read in what slauerie women liue in other Countries, and in what awe and subiection to their Husbands, and what libertie and freedome they themselues enioy.

Heereby seruants may be taught to be faithfull and dutifull to their Masters, when they shall read of the brutish and barbarous immanitie in other Countries of Masters towards their seruants; who not only beate them like dogs, but sell them at their pleasure, and sometimes kill them for small offences.

Heere

Heere rich men may learne to be thankefull to God, not onely for their libertie and freedome of their Conſcience and perſons; but of their goods alſo: when they ſhall read, how in other Countries no man is maſter of his owne, but as the fatteſt oxe is neereſt vnto the ſlaughter, ſo the richeſt men are neereſt vnto death.

Heere poore men may learne to bee thankefull to God for their benefactors, and not to be repining and impatient beggers (as many of them are) when they ſhall reade, how in other Countries the poore liue like brute beaſts, on graſſe & water, the rich hauing no more mercie on them, then the rich glutton had of *Lazarus*.

Heere they that trauell in *England* may learne what a benefit it is to haue the refuge of Innes in their trauell, and be content to pay well for it, where they are wel vſed: whereas in other Countries they lodge without dores al night, and carry their prouiſion with them.

And the publiſhing hereof without the Authors conſent, may perhaps be an inducement vnto him to enlarge this diſcourſe, by adding thereunto the diuerſities of Religions in thoſe Countries, and what conference and diſputation he had with Iewes, Ieſuites, and people of ſundry other countries: and by perfiting any thing which herein ſhall be thought imperfect.

And yet I haue had conference with one of the Authors, and ſhewed his Letters vnto many other trauellers of good iudgement, who haue been in thoſe parts, and all of them ſubſcribe vnto the truth of euery thing therein contained. And of my ſelfe I haue ſet downe nothing but what I either haue found in the Letters of theſe two brethren (Maſter *William Biddulph*, and *Peter Biddulph*) or elſe (by conference with one of them and ſundrie other trauellers of credit) heard ſpoken and deliuered for truth.

Onely in two things (I confeſſe) I haue been ſome-

what bold with mine Authors. First, in the number of their letters: for whereas they wrote very many letters, and neuer aboue one sheete of paper at one time: I haue thought good to reduce them vnto three or foure, as if they were but one letter, written from one place, and one from another.

Secondly, I am bold with them for the Method: for whereas they wrote first of those places which they saw first, the one of Heathen countries, and the other of Christian countries: I haue thought good to write of those places first, which lie neerest vnto *England*, and so to proceed vnto euery place *ordine quæque suo*, as they stand in order, that they which read it, may the better profit by it.

But, as for the matter, I am faithful to them therein, as I know both (by reading, and by the iudgement of others) they haue bin faithful in writing nothing but the truth, and are learned, and men of iudgement: and the more to be beleeued, because they labour by reading, to confirme that which they haue seen in trauelling, which is the property of discreet and iudicious trauellers, not to beleeue euery thing that is tolde them (as some haue done, and published the same to others for truth) but to examine euery thing with iudgement and reason, as these men haue done. And yet we know that in great matters *Vnus oculatus testis pluris est quam auriti decem: qui enim audiunt, audita dicunt: qui vident, plane sciunt*: that is, One eye witnesse is more worth then ten eare witnesses: for they which heare, report what they haue heard: but they which see, know plainely, and report by sight.

If any thing herein shall seeme too light, pleasant, or popular for the presse, consider to whom they wrote, and who they were that wrote them: viz. priuat friends to a priuate friend. And who knoweth not (in such cases) how lawfull and laudable, common and commen-

dable it is for friends to write to one another pleasantly? (especially from farre Countries) as *Tully* in his familiar Epistles to his familiar friends wrote oft times very pleasantlie.

Wherefore, for the delight of the Reader, I haue thought good to set downe such pleasant things as either I found written in their letters, or else heard of others who haue been in those Countries. If any account it culpable, let them impute it to me, who publish them openly, and not to them, who wrote them or spake of them priuately.

And although at the first I tooke paines to make a booke of these trauels, for loue I did beare to the man, and delight I conceiued in the matter, and for hope of help in mine own trauels, which I may hereafter vndertake, not purposing to publish them: yet now at length not only for reasons aboue named, but by reason of the importunitie of others requiring them at my hands, I haue yeelded thereunto: and so much ℣ rather, because the voyage of M. *Henry Tymberley* from *Grand Cayro* in *Egypt* to *Ierusalem* is already extant, which was performed the same yeere, and all of them met togethet at *Ierusalem* at the same time, that by conference of the one with the other, the truth may be the better knowne, as you may reade page 123. where he diuideth all that he saw and was shewed at *Ierusalem*, into three parts, viz. 1. Apparant Truths: 2. Manifest Vntruthes: 3. Or things doubtfull. And it is a foule shame that any Christian, brought vp in so blessed a Common-Wealth as *England*, should be so simple to beleeue such Vntruths as the superstitious Friers of *Rome* (which soiourne at *Ierusalem*) doe demonstrate or declare vnto them.

In the voiage of the fiue Englishmen from *Syria*, to *Iudea* (which is the last letter) I haue written only of their trauels thither, & such things as they saw there, but no-

thing of their returne, for I could not meet with any letter wherein my Author had written thereof, neither could I learne it of him by conference with him, for when I ſpake vnto him thereof, deſiring him to ſet it down in writing for my further direction, I could haue no other anſwere of him but this which *Æneas* ſpake to Queene *Dido*, as *Virgil* ſetteth it downe *Æneid. lib. 2.*

Infandum regina iubes renouare dolorem.

That is,

A dolefull worke me to renew
(Deare friend) you craue, wherefore adew.

Whereby I perceiued he tooke no pleaſure to talke of it, and leſſe to write of it. The reaſon, I vnderſtood by others; becauſe it was more dangerous, troubleſome, and tedious to him then all the reſt of his voiage: for many nights they ſlept in the open fields, when it rained all night exceeding faſt, and in the day time they were often endangered by theeues, and oftentimes in the night they were glad to hire a guard to watch whileſt they ſlept, for feare leaſt their throats ſhould be cut whileſt they were aſleepe: and many other miſeries they were ſubiect vnto, as hunger and thirſt, heate in the day, cold (being harborles) in the night.

And beſides many miſeries which he hath indured by land; he hath very narrowly eſcaped many extreame dangers by Sea, whereof I will mention onely one, which I haue heard, not onely from his owne mouth (with gratefull memorie vnto God for his miraculous and vnexpected preſeruation) but alſo frō others who were in the ſame danger with him. In relation whereof they all agree in one, that it was on this manner.

Anno Dom. 1605. Febr. 9. He, with ſome other Engliſhmen, viz. *Sampſon Newport*, and his brother *Edward Newport*, *Edward Conoke*, *Martin Kentiſh*, *William Welch*, *Thomas Maniard*, and others: hauing occaſion to trauell

from

from *Constantinople* to *Zante* (for want of an Englisſh ſhip) imbarked themſelues in a *Raguzean* ſhip which was bound thither. Wherein they ſailed ſafely, vntill they came among the *Cyclades*, or the 53. Iles in the Arches, where they were a while becalmed ouer againſt *Milo*, where they were minded to touch.

But ſuddenly this calme was turned to a ſtorme, which ſpeedily droue them out of the ſight of *Milo*, and *Antimilo*, and ſo confounded the *Raguzean* Mariners (being no skilfull Nauigators) that they knew not where they were (an vncomfortable caſe in ſuch a dangerous place, amongſt ſo many Ilands ſo thicke together.) Before them they ſaw land in three places, yet none of them knew whether it were the maine land, or ſome Iland, and therefore were ignorant what courſe to take. The prouidence of God ſo directed, that they paſſed ſo neere the Ile *Serigotta*, as ſeldome or neuer any ſhip did, and not ruſh vpon the rockes.

When they were paſt this Iland, they were out of the Arches or *Cyclades*, and had ſea-roome enough, which was ſome comfort.

But the ignorance of the Mariners, The violence of the ſtorme, The weakeneſſe of the ſhip, and the prophaneneſſe of the companie with whom he was ſhipped, were great cauſes of diſcomfort.

The Mariners were ignorant, not accuſtomed to ſaile by compaſſe or cunding of the ſhip, but by the eye and view, and to be ſtill in ſight of land, The ſtorme ſtill increaſed more vehemently, and continued three daies and three nights together; during which time, they could neither eate nor drinke, nor ſleepe. The ſhip was weake and halfe full of water, readie to be ſplit in peeces with euery blaſt of winde, or to be deuoured by euery waue of the Sea.

The boat which the ſhip towed after her, was cut off,

and

and let go at randome without hope of euer seeing it againe, lest it should be full of water, and sinke, and draw the ship also vnder water. The companie, as they were of diuers nations, so of diuers natures: and as they differed in religion, so likewise in their conuersation and cariage, during the continuance of this tempest. For the storme increased, the aire thundered, the winds blustered, the Sea raged, and the waues thereof arising like mightie mountaines, tossed vp the ship (to vse the Poets *Hyperbole*) sometimes as high as heauen, and by and by tumbled her downe againe as low as hell; so that (as the Psalmist speaketh, Psal. 107.27.) *They were tossed to and fro, and staggered like drunken men, and all their cunning being gone*, euery man called vpon his god (like the Mariners in *Ionas* ship.) The *Raguzeans* and *Italians* called vpon all the gods and goddesses, the Hee Saints, and Shee Saints, and cast *Grand Benedicta* into the sea, to asswage the madnesse thereof. Which nothing preuailing, the master of the ship called master *Sampson Newport* (an English Merchant) and told him in Italian that he vnderstood that the Signior *Reuerendo Dottore Ingleſe*: that is, That the reuerend English Doctor (who was in his ship) had bin at *Ierusalem*, and requested him to speake vnto him, if he had any holy relikes in his chest which he brought from *Ierusalem*, to giue him some to throw into the Sea, to pacifie the rage thereof: Master *Newport* made answere, that he knew that their English Preacher had no such reliques as he desired.

Then there was nothing amongst the superstitious Papists, but weeping and wringing of hands; some preparing boards readie to cast themselues into the Sea, looking at euery blast when the ship would be disiointed and shaken asunder: Others pattering on beades, and making large vowes to *Madonna de Lauretta*, if shee would deliuer them; and to this Saint

and

and that Saint, if they escaped.

The Master of the ship, called *Andrea*, and his brother *Stephano*, (being both owners of the ship) said, that surely the English Doctor was a Coniurer, for they neuer saw him without a booke in his hand, but still reading, vntill (by his learning) he had raised a storme vpon them; and thought it best to make a *Ionas* of him, and to cast both him and his books into the Sea: which they had done indeed, if God (in mercy towards him) had not preuented them; for our Englishmen (like good Christians) hauing learned out of the Scriptures (Psal. 46.1.) that *God is a present helpe in time of trouble*, and hath promised to deliuer them that call vpon him in time of trouble, gaue themselues both iointly and seuerally to prayer, and all the time of this tempest *cried vnto the Lord in their trouble, and hee brought them out of their distresse. He turned the storme to calme, so that the waues thereof were still.* And so (at length) by the prouidence of God, they came all safely to their desired Port, where they heard of many ships (as some reported, fiftie) which were cast away in that storme, out of which they were deliuered. Many such desperate plunges hath he escaped in his ten yeares trauell, which I haue heard of, but forbeare (for breuities sake) to speake of.

These things considered, I thought it not meete to presse him any further therewith, lest the remembrance of former miseries, should be a cause of fresh sorrowes, knowing that he hath indured much hardnesse both by sea and by land, and so much as may seeme admirable, yea, almost incredible that such a spare leane man, and of such a weak body (as he seemed to be of) should endure in ten yeares tedious trauell together. And yet notwithstanding his continual dangers both by sea and by land, he hath continued still to preach the Gospell constantly and boldly (in Heathen countries) both by

ſea and by land; receiued great honour amongſt them; and is now at length (by the prouidence of God) returned into his natiue countrey in health and ſafetie to preach the Goſpell whereſoeuer it ſhall pleaſe God to call him: and is at this day the greateſt traueller (of a man of his calling, that I know) in all *England* both by ſea and land.

By land, he hath trauelled further then *Iacob*, and the ſame way that *Iacob* did frō *Hebron* to *Padan Aram*, and hath had as hard lodging in his trauell as *Iacob* had, viz. the ground to his bed, a ſtone for his pillow, the skie for his couering, and ſometimes the aire for his ſupper.

By Sea, farther then S. *Paul*, then *Æneas*, or *Vlyſſes* haue done, and all the whole way that they all haue trauelled, and further.

Wherefore (gentle Reader) if thou take in good part theſe his trauels, and my paines and labour in collecting them together, it may perhaps encourage him to enlarge them, and mee to procure them, and to adde thereunto his conference and diſputations with Iewes, Ieſuits, and ſundry other nations (which I vnderſtand he hath had with them) and ſuch arguments as haue been vſed on both ſides, and letters in ſundry languages which haue been written on both ſides from one to another.

In the meane time, I leaue him (with his foure fellow trauellers) ſoiourning at the earthly Ieruſalem; and thee (gentle Reader) trauelling towards the heauenly Ieruſalem: where God grant at length wee may all ariue, Ieſus Chriſt being our Pilot and Ieniſarie to conduct vs thereunto. Amen.

Thine euer in the Lord,

THEOPHILVS LAVENDER.

The Trauels of certaine English-men into Heathen Countries, set forth by their Letters: the Contents whereof are heere set downe, as followeth.

THe first Letter was written from Constantinople, the Primate and Metropolitan Citie in all Thracia, wherein the Author certifieth his friend of his voyage from England thither, and of such famous places, and memorable matters as he saw and obserued in the way thither. pag. 1.

II. The second was sent from the same renowned Citie, wherein he describeth Constantinople from the beginning hitherto, shewing the first building, destruction, reedifying, and gouernment of the same vnto this present day, and what Antiquities are to be seene therein. pag. 13.

III. The third was written from Aleppo in Syria Comagena, wherein the Author most iudiciously and learnedlie discourseth of his voyage from Constantinople thither; and describeth both generallie the whole Countrey of Syria, and particularlie the Citie of Aleppo, the chiefest Citie (for trafficke) therein: and sheweth, that Aleppo is inhabited by people of sundry Countries; with the Religion, Gouernment, Manners, and Customes of euery Nation there dwelling or soiourning, which is of all the rest most pleasant to reade, for the varietie of matters therein contained. pag. 24.

IIII. The fourth and last Letter was written from Ie-

ruſalem, *wherein he maketh relation of his trauell by Land, together with foure other Engliſhmen, from the Citie of* Aleppo *in* Syria Comagena, *to* Ieruſalem, *by the Sea of* Galile *or* Tyberias, *and Lake of* Genezareth, *and ſo thorow the whole Land of* Canaan, *which way was neuer trauelled by any Engliſhman before, neither poſſible can be trauelled againe at this day, in regard of the turbulent and troubleſome eſtate of thoſe Countries, which is like euery day to grow worſe rather then better. And this iourney may be called* Iacobs iourney, *becauſe all the whole way which they trauelled thither, is the way which* Iacob *trauelled from* Bethel *or* Beerſhebah, *to his vncle* Labans *houſe at* Padan Aram *in* Meſopotamia. *pag.* 73.

And this may ſerue partly for a confirmation of M. Henry Tymberley *his voyage from* Grand Cayro *in* Egypt (*formerly called* Memphis) *to* Ieruſalem, *performed the ſelfe ſame yeare, and at the ſelfe ſame time, for all of them met together at* Ieruſalem.

And partly it may ſerue for a correction of ſome falſe things therein contained, wherein (being printed without his conſent) they haue done him wrong, as in the Preface to the Reader you may ſee plainely.

But chiefely it may ſerue for a direction to others who are minded hereafter to trauell into thoſe Orientall Countries, or Eaſt parts of the world, either to further them by the good directions herein contained, or to hinder them in regard of the imminent dangers.

A LETTER

A LETTER SENT from *Constantinople*, to a learned Gentleman in *England*, wherein the Author discourseth of his voiage from England thither, *and of such famous places, and memorable matters* as he saw in the way thither.

WOrshipfull, and my worthy good friend, in most kind and courteous maner I salute you: wishing vnto you all ioyes internall, eternall, and Eternall. Being now (by the prouidence of God) after long and tedious trauell, arriued in safety at Constantinople: and calling to mind your continuall kindnesse towards me since our first acquaintance, and your earnest request vnto me at my departure out of England, which was, to acquaint you with such occurrences as in my voyage should offer themselues vnto my view; I could not without some note of ingratitude (which I would not willingly incurre) refuse to impart vnto you what memorable matters and famous places I haue seene and obserued in my voyage.

May it please you therfore to vnderstand, that after our departure from the coast of England, wee saw no land vntill wee came nære vnto the coast of Spaine: and then appeared first of all in sight vnto vs a towne in Spaine called Territh or Tenerith, which was discerned first by a red sandy path on a mountaine nære vnto it. And shortly after, wee saw Iubraltore on Europe side, and Abs hil (commonly called Ape hil) on Africa side, betwixt which two places we entred in at the straights mouth, with a swift currant and a good wind, commonly called the straights of Iubraltore, betwixt which place and Portingal, we saw many Whales in the bay or Gulph of Portingal. And in three daies sailing from the

Argier. straights, we arriued at Argier in Barbary, where wee staied three
Rayse, signifieth a Captaine. dates, and were kindly entreated both by Ally Bashaw king of Argier, and also by Amurath Rayse, commonly called Morat Rayse. This city is in forme like vnto a top-saile, broad below, and narrow aboue. It is situated on the side of an hill, walled about, and a strong Castle neare vnto the water side. It was first called Mesgana, secondly, Iol, the royall seate of IVBA, the noble king of Mauritania, who in the time of the ciuill war betwixt Cæsar and Pompey, valiantly defended Pompeyes part. By the Moores and Turkes at this day it is called Iezaier, but by the Spaniards it is called Algier. The people of this place, and the Spaniards are bitter enemies, and anoy one another oftentimes.

About 300 leagues from Argier we saw Teddell, a citie in Affrica, and cape Bonne, which was formerly called Hyppo, where S. Augustine was Bishop, and Tunis, neare whereunto the ancient city Carthage stood, built by Queene Dido, whereof some ruines are yet to be seene.

Tunis is in Libia, and Morocus and Fesse in Numidia.

Flying Fishes. About these parts we saw flying fishes, as big as an Hearing, with two great finnes like vnto wings before, and two lesse behind; who being chased by Dolphins and Bonitaes, fly as long as their wings are wet, which is not farre, but oft a gables length. Porpisces and many other strange and deformed fishes we saw in our voyage, the names whereof we knew not. We saw also sword fishes and threshers: which two kind of fishes are deadly enemies vnto the Whale. The sword-fish swimmeth vnder him and pricketh him vp, and then the Thresher, when hee hath him vp, belabboureth him with his flaile or extraordinarie long taile, and maketh him roare.

On the other side, ouer against Barbary in the Spanish sea, we saw two Iles called Baleares, which are also called Maiorque Minorque, thirtie miles distant the one from the other. And other two Iles in the Balearique sea, called Ieuis and Ebusus betweene Sardinia and Africa, the earth whereof will suffer no venemous thing to liue: we saw also an Ile called now Pantalarea, but of old it was called Paconia. It is very full of hils and rockes: there groweth great quantity of Cotton, Capers, Figs, Melons and Reisings. The Iland is full of cesternes. They say, that not onely the men of that Iland, but the women also are naturally good swimmers, but whether they be all so or not, I know not: but sure I am, wee saw one woman come swimming from thence to our ship (being becalmed with a basket of fruit to sell. The Ile is but thirtie miles in length, and ten miles in breadth.

Sicilia. The day following we saw Sicilia, a famous Iland in the Tyr-

rhen,

rhen sea, 618. miles about. The Iland is most pleasant, and no lesse fertile. In this Iland is Ætna, an high hill, burning continually with brimstone: it is now called Mons Gibelli; out of this hill riseth most horrible smoake, and flames of fire, and sometimes burning stones in great number. I haue heard that in this Ile there is a water whereinto if a dog be cast, he will die presently, but being taken out and cast into another water nære vnto it, he liueth againe, but this I haue not seene, and therefore referre it to others which haue seene it. Messana, commonly called Missina, is the chiefest city in Sicilie, neare the Promontory Pelorus. In the sea neare vnto this Iland, there is a dangerous rocke called Scylla, and ouer against this dangerous rocke, there is a gulfe of the sea called Charibdis, common y at this day called the Kirbies. It is a very dangerous place by reason of streames flowing contrary each to other. It is ouer against Scylla: Mariners which saile betwixt these two, are carefull to keepe an euen course, lest, whiles they seeke to shun the one, they rush vpon the other, according to that verse,

Incidit in Scyllam cupiens vitare Charibdim.

that is,

Seeking to auoide one danger, they fall into another.

And in the Terrhen sea by Sicilie there is another Ile called Strongyle or Stromboly, which burneth in like sort as Ætna doth, it is ouer against Naples. Sicilia is 50. leagues in length, that is 150. miles, accounting three miles to a league.

Ouer against cape Passera (which is a marke for Mariners at the East ward end of Sicilia) there is an Iland called Malta, where (vpon some occasion) wee touched. It is that Iland mentioned Act. 28, 1. 2. where the Viper came on Pauls hand. It was then called Melita, but now Malta. The inhabitants were then Barbarians, yet shewed Paul no little kindnesse, for they kindled a fire, and receiued him and his companie, because of the present cold, &c. But now they are such Barbarous people which inhabit it, that rather then they will receiue Paul and his companions (I meane Protestants or any good Christians) to the fire in kindnesse to warme them, they will rather in cruelty cast them into the fire to burne them. Then a Viper came on Pauls hand, and he shooke him off without hurt: but now there are so many viperous people there, who vse so strict Inquisition when strangers come, that it is impossible for a good man to shake them off without harme either to his soule, if he dissemble, or to his body if hee professe the truth. The inhabitants are Renegadoes and Bandidoes of sundrie nations, especially, Grecks, Italians, Spaniards, Moores and Maltezes. There are many souldiers there, who are in pay vnder

Malta.

Renegadoes of denying the faith.

Bandidoes are banished men.

vnder the Spaniards, and their Captaines are called Knights of Malta. The common sort weare no other clothing (because of the extremitie of the heate) then a linnen or white shirt girded vnder their breasts, and ouer the same a fine white woollen mantle, called by the Moores a Barnuse. There are in this Iland 60. Castles, and as many villages, all well inhabited. There groweth great store of Cottons, Pomegranates, Cytrons, Orenges, Melons, and other excellent fruits; but for wheat and wine, they do furnish themselues out of Sicilia.

Tripoly in Barbarie is a City situated on the maine land, vpon the coast of the Mediterranean sea. It was builded by the Romans, and afterward subdued by the Gothes, which possessed the same vnto the time of Homer.

Zephalonia. The next places of any note, which we saw, were two Ilands in Græcia, namely, Zephalonia and Zante, betwixt which two our Ship passed. Both of them are inhabited by Greekes, but gouerned by the Signiory of Venice, who euery third yeere send Prouidores with other officers to rule there. They are both very fruitfull Ilands, yeelding great store of currance, oliues, pome-citrons, Orinnges, and Lemmons, but small store of corne, which they continually fetch from other Countries. If through extremity of weather, or danger of Pyrats, or cursares, corne be not duly brought vnto them, in short time they are ready to famish.

Zephalonia was of old called Ithaca, where Vlysses the son of Laertes was King, who excelled all other Greeks in eloquence and subtilty of wit. Hee is commended by ancient Writers, for a famous Traueller: but if he were liuing in these daies, his trauels would be counted nothing, in respect of the trauels of many other now liuing: for he trauelled but betwixt Venice and Egypt which is now a common voyage.

Zante. Zante, of old was called Zacynthus, it was sometimes a woody Ile in the sea Ionium, on the west of Peloponnesus. But there is now very little wood in it. It is hilly round about, but the middle of it is a plaine and fruitfull valley, yeelding great store of Currance, which are brought from thence into England. The Greekes wonder what we vse to doe with so many Currance, and aske sometimes whether we vse to die with them, or fed hogges with them. They were a very poore kind of people, when our English Merchants vsed traffique there first: but now they are growne rich and proud.

There is also a city in that Ile called Zante by the name of the Iland, which city was built by Zacynthus sonne to Dardanus, who raigned there. We staied ten daies in the rode of this city, before we could get Pratticke, that is; leaue to come amongst them, or

to

to vse traffique with them, for their custome is not to giue present Pratticke vnto any strangers, vnlesse they bring a letter of health from place whence they come, which we had not. And therefore some of our companie who had businesse there, we sent to the Lazaretta, which is a place like vnto the pesthouse in Moore-fields, where, though they be in health, yet there they must stay so long as it pleaseth the Signiors of health, which is sometime twentie, and sometimes fortie daies: and in the meane time, if any of their companie fall sicke, though it bee at the end of fortie daies, yet must they stay fortie daies longer. So long as they are kept without Pratticke, they haue a Guardian set to watch them that they come into no companie, neither any man into theirs: yet may their friends come to visit them, and standing farre off, may speake with them, but if they come too neere them, the Guardian will cry out vnto them, Alargo, alargo, that is: Stand backe. And whosoeuer commeth so neere them as to touch them, loseth his owne Pratticke, and must keepe them companie during their continuance there. If they bring any letters for any Merchants in the Citie, the Guardian will open them and aire them at the fire before he will deliuer them. But if the letter be sowed (or if there be any thread about them) they must not be deliuered vntill they that brought them haue Pratticke. And this they doe vnder pretence of auoiding sicknesse: but they haue a further meaning therein, viz. partly to get money and bribes; and partly to be acquainted with the businesse of all commers, and what commodities they bring. And whosoeuer presumeth to come on shoare without Pratticke, is in danger of hanging, or hauing the strappado. And though they haue a certificate that there is health in the place from whence they came, yet must they not come on shoare before they haue shewed their Fede, or Neate patent vnto three officers, called Signiors of health.

Zante is very much subiect vnto earthquakes. There is no yeere passeth without many earthquakes, especially in the moneths of September and October, in which moneths I haue knowne two or three earthquakes in one weeke. In regard whereof they build their houses very low, lest they should bee ouerthrowne by earthquakes. And when they feele the earthquakes begin (whether it be by day or by night) the Greekes vse presently to ring their bels to stirre vp the people vnto Prayer.

In Zante there is a very strong Castle standing on an high hill, it is also very large, halfe as big as the Citie of Zante, and therein dwelleth the Prouidatore, who gouerneth the Iland, and many other: and there is the place of iudgement, where all causes both Criminall and Iudiciall are decided by the Prouidatore and his

Counsellers: ouer which place these two Latine verses are written on the walle in letters of gold.

Hic locus odit, amat, punit, conseruat, honora:
Nequitiam, pacem, crimina, iurat, probos.

Which may be Englished thus,

This place doth hate vnthriftinesse,
Loue peace, and punish wickednesse;
Maintaineth right and equitie,
And honoureth good men worthily.

Ouer against Zante is the maine land of Græcia, called now Morea, but of old Peloponnesus, almost enuironed with the sea, hauing on the West and South, the sea Adriaticum; on the East the sea of Creete: And in the middle of Peloponnesus is a Country called Arcadia, so called of Arcas sonne to Iupiter by Calistho, who raigned there. Arcadia is famous for shepheards: There are great store of shéep continually féeding, and good pasture for them. In the narrow strait, going into Peloponnesus, was Corinth, that famous City in Achaia, situated, but now vtterly destroyed.

From Zante wée set saile towards Venice, and touched by the way at many places; and first of al, at a Port néere vnto Corphu, called Madonna de Gazopo, where there is a Church dedicated vnto the Virgin Mary, whereunto there is great resort of such as haue escaped dangers by sea, or sicknes, or other dangers by land to offer something to Madonna de Gazopo, for their deliuerance. And amongst many others, it was told vs by our consort, the master of a Venice ship in our company, that an Italian ship being in great distresse by extremitie of weather in the gulfe of Venice, when all hope of helpe by worldly meanes was past, euery man fell to prayer (like the Mariners in Ionas ship) and euery man called vpon his god, some to Neptune, some to S. Nicolas, some to one Saint, some to another: But the master of the ship praied to Madonna de Gazopo, in this manner: O blessed Virgin, deliuer me out of this danger, and I will offer vnto thee (if I come safely to Gazopo) a candle as bigge as the maine maste of my ship. One of his mates hearing him, plucked him by the shoulders, and said, O master, what doe you meane to dallie with our blessed Lady in this extremitie? For it is impossible you should performe it. Whereunto hee replied, Hold thy peace fole, it concerneth vs to speake faire now we are in danger, and to make large promises: but if she deliuer vs I will make her content with a candle of seuen or eight in the pound. Not much vnlike vnto another desperate Mariner whom I haue heard of, who in a dangerous storme, seeing euery man fall to his prayers, and prepare themselues to die, he fell on his knées, and prayed in this maner: O Lord, I am

no

no common begger; I doe not trouble thee euery day; for I neuer prai'ed to thee before; and if it please thee to deliuer me this once, I will neuer pray to thee againe as long as I liue. So true is that old saying, *Qui nescit orare, discat nauigare:* that is, He that knoweth not how to pray, let him go downe to sea. For great dangers by sea do driue them to prayer who neuer prayed before, though none pray effectually, but the faithfull who pray feruently.

From Madonna de Gazopo we sailed along by Albania, and were driuen with a crosse wind to Ottronto in Calabria, at the entrance into the gulfe of Venice, where we staied two daies. And then we had a good wind, which brought vs to Ragouza, an ancient Citie in Dalmatia, which is a part of Illyrium, or Illyricum (as others call it) bordering vpon Liburnia Eastward. But at this day, that which of old was called Illyris or Illyricum, is now called Sclauonia or Wendenlande; hauing on the North, Pannonia; on the West, Istria; on the East, Mysia superior; on the South, the Adriaticke Sea. It was so called of Illyrius sonne to Polyphemus. From thence we sailed along the Illyrian shoare in the gulph of Venice, and came to an hauen towne in Istria called Rauina ouer against Rauenna on the coast of Calabria: which Rauenna is an ancient Citie in Italie, by the Adriaticke Sea. At Rauina we tooke in a Pilot to direct vs to Venice. Istria is a part of Italie ioyning to Illyricum, and is now called Sclauonia.

From Rauina in one daies sailing we arriued at Leo nere vnto Venice, which is a most famous Citie, so well knowne vnto all men by report, that I need not to spend any time in describing it, lest I should rather obscure it, then any way (by my barren stile) illustrate the same, onely this I note, that there is both a Countrie called Venetia, and a Citie called also by the same name. Venice.

The Countrie of Venice ioyneth to the Adriaticke Sea on the one side, and hath the Alpes on the other side. Therein are these Cities, Verona, Vincentia, Patauium, and Venice the head Citie of the rest.

Patauium is the Citie and Vniuersitie of Padua by Padus. This Padus is the riuer Po in Italy, which riseth out of Vesulus, the highest hill of the Alpes, and runneth by the marches of Liguria, into the Adriaticke Sea. One arme of Padus called Padusa stretcheth to Rauenna.

The Citie Venice standeth in the Adriaticke sea, not far from the Countrie of Venice. We staied in Venice 17. daies, and hauing ended our businesse there, we returned to Zante, where, after we had staied three daies, we set saile for Constantinople.

The chiefest places of note which we saw betwixt Zante and Constantinople, are these: First, not farre from Zante, we passed

by two Iles on the West side of Peloponnesus, in the sea Ionium, called of old Strophades, or Plotæ, but vulgarly at this day, Striuales, whereof one of them is vninhabited, the other inhabited only by certaine of their religious men, whom they call Coloires, about thirty in number, who weare long haire, and neuer eate flesh, and very seldome fish, but at certaine seasons of the yeere, but liue of hearbes, olives, oile, and wine, and such like things. They neuer come out of that Ile, neither euer, vpon any occasion admit any women to come amongst them: for they may not marrie, but liue single and solitarie all the dates of their life. A Coloire hath his etymologie of καλὸς & ἱερεὺς, calos hiereus, that is, bonus Sacerdos, *a good Priest*.

From thence we sailed along in sight of the maine land of Græcia, which amongst all other Countries in Europe, hath been accounted the most noble and most famous. It was first called Helles, of one of the sonnes of Deucalion and Pyrrha. And afterwards it was called Græcia, of a King whose name was Græcus.

Peloponnesus is a Prouince in Greece, now called Morea. Macedonia is a large Countrie in Europe, or Prouince in Græcia, now called Romnelli: It hath on the East, the Sea Ægeum; on the West, the Sea Ionium; on the South, Epirus; on the North, Dalmatia. It was first called Emathia, of Emathias, who was King thereof. Afterwards, Macedonia, of Macedon the son of Deucalion. The Macedonians descended of Sethim, sonne of Iaon. The Prouinces of Macedonia are these: first, Thessalia; secondly, Hellade; thirdly, Myrmidone: By reason whereof, Homer gaue three sundry names vnto the Thessalians, vz. Myrmadons, Helenes, and Achees. But at the last it was called Thessalia, of Thessale which possessed that Kingdome. The principall Citie in Macedonia is Thessalonica, which at this day is called Salonica by corruption. In this part of Græcia is Parnassus, a mountaine hauing two tops, whereon the nine Muses did dwell.

Athens is still inhabited: it is situated betweene Macedonia and Achaia on the sea coast; first built by Cecrops, and called Cecropia; lastly called Athens, of Minerua, who in Greece was called Athene. This Citie was the mother and nurse of all liberall Arts and Sciences: but now there is nothing but Atheisme and Barbarisme there: for it is gouerned by Turkes, and inhabited by ignorant Greekes. Some ruines of ancient buildings are there yet to be seene. Thebes was a famous Citie in Macedonia; but now a small Castle of little account.

After we came as high as the Iland Creta, which is now called Candie, we left the way towards Egypt, & entred into the Arches (called Archipellago) betwixt Cerigo & Cerigotta, Cerigo is an Iland

and at the entrance into the Arches, subiect to the Venetians, but inhabited by Greekes. This Ile was first called Scothera, and after (as Aristotle saith) Porpheris, for the beautifull marbles which are there. Plinie, and diuers others do call it Citherea, by the name of Cithere, the son of Phænis, and is now called Cerigo, where Venus made her first habitation, and therein is a Temple erected for her. The ruines of that Temple of Venus are to bee seene there to this day. A little below this Temple of Venus, vpon the same mountaine, was the Castle of Menelaus, husband to Helene, who was King of Sparta, and Lord of this Ile. Departing from Cerigo, we came amongst the Cyclades, which are 53. Iles in the sea Ægæum, called also by some Sporades, but vulgarly, the Arches or Archipelago. But more properly Cyclades, and not vnfitly Sparades, although Sporades are taken especially for certaine scattered Ilands in the Carpathian Sea, about Creete or Candia, which is not farre from the Cyclades, or Iles in the Arches. Only this is the difference, that all the Ilands betwixt Cicilia and Candia are in the Ionian sea. But Cerigo and all the Ilands in Archipellago are in the Ægean sea. On a cleare day a man may see twentie Ilands at one time in these Arches. It is a dangerous place for shipping in a storme, by reason that the Ilands are so neere together, whereof some are inhabited, and some not.

About twentie leagues from Cerigo, we touched at an Iland called at this day Milo, but of old, Miletum, mentioned in Saint Pauls voyage, Act. 20. 15. This Ile is inhabited by Greekes, and yeeldeth great store of millstones and dymmety, which are there both good and good cheape. Whiles our ship stayed at Milo, wee tooke boat to saile to see another Iland not far from Milo, called of old Delos, where sometimes was the famous Temple and Oracle of Apollo: But at this day it is called Sdiles, and is a very small and poore Iland. Milo.

About twenty miles from Delos there is another Ile called of old, Seriphus, by an inhabitant whereof Themistocles was vpbraided, that the commendation and fame he gat, was for his Countries sake, because hee was borne an Athenian. But Themistocles answered the Seriphian, that neither had himselfe been worse, if he had been borne in Seriphus, nor the other better, if he had been borne at Athens. But this Iland commonly is called Serigo. Delos.

But the most famous and fruitfull Iland in all the Arches at this day is Chios (as it was formerly called, Act. 20. 15.) so called, because it resembleth the Greeke letter Chi in forme and fashion: As also Delta, an Ile by Nilus, not farre from Alexandria is so called, because it representeth the figure of the letter Delta. But Chios is now called commonly Syo. Chios is an Iland in the Chios.

sea Aegeum, betwixt Lesbos and Samos. It is distant from Delos an hundred miles: it is in circuit nine hundred furlongs. It was first called Ethalie by Ephodore. But by Methrodorus, Chio, of the Nymph Chione; and (as others say) Macrine or Pythiosa; but at this day called Syo.

This Iland is inhabited chiefly by Greekes, but gouerned by Turkes. It is full of gardens, orainges, lemmons, citrons, figs, peares, apples, pruans, apricocks, dates, and oliues: and likewise of all sorts of hearbes, sweet flowers, good and holesome waters. There is also great store of mastick in this Iland, which is gathered of certaine trees like vnto Lentiscos trees, in this manner: About the beginning of the moneths of Iuly and August, the husbandmen with a sharpe pointed iron, doe rent and cut the barke of the trees in diuers places, and out of these incisions and cuts proceedeth the mastick by drops, as it were gum, which they gather in the moneth of September following.

In this Iland are also great store of Partriges, which both in colour and quality doe much differ from ours. Their colour is somewhat red, and they are as tame as though they were chickens or hens. In certaine villages of this Iland, the country people doe feed them by great flocks, driuing them in the day time to grase in the mountaines; and towards night, the boies or girles (which doe keepe them) doe call them together by a whistle or song. And these Partriges being accustomed to such calles, presently euery flocke (which sometimes are two or three hundred) gather to their conducter, which bringeth them home to their village and dwelling, as though they were hens, or tame geese. They goe also a feeding by small flocks in the streets of the Citie.

This Iland is one of the seuen which contended for Homers birth. And they say that Homer was buried in this Iland, and that his sepulcher is to be seene to this day vpon the Mount Helias, within an old Castle in this Iland, but I haue not seene it.

The maine land of Asia is in sight ouer against Chios, and therin Smyrna, Ephesus, and Thyatira, called now Tyria, with the rest of the seuen Churches of Asia, to whom S. Iohn wrote, which are mentioned Reuel. 1. 11. And Pathmos the Ile (where Iohn was put into a hot tun of oile) Reuel. 1. 9.

After we had staied ten daies in Chios, which (as I haue said) is now vulgarly called Sio or Scio, we sailed towards Constantinople, by Mitilene an Iland in the Ægean sea. It was first called, Lesbos; secondly Issa; thirdly, Pelasgie; fourthly, Mitilene and Mytais; and lastly, Metelyn, of Milet the sonne of Phœbus, which builded the Citie, and named it Mytelene. Of this City was Pythagoras, Alceus the Poet, and his brother Antimenides, Theophrastus,

phraſtus, and Phanius, and Arion that ſkilfull plaier on the harpe, and Terpander that famous Muſitian. Sappho a woman wel learn in Poetrie, was alſo a Lesbian, being called the tenth Muſe. She inuented the verſes which (after her name) were called Sapphick Verſes.

This Mytilenes was formerly called Bythinia, which is a Countrie in Aſia, oppoſite to Thracia, neere Troy. It was firſt called Bebricia; after, Mygdonia; and then Bythinia: but at this day it is called Lesbos, neere vnto Lemnos, from whence commeth the terra ſigillata, otherwiſe called terra Lemnia, which is ſaid to bee a remedy againſt poiſon, the bloody flixe, and the plague.

From Mittelyn we ſailed by Tenedos, an Ile betwixt Lesbos and Helleſpont, neere Troy, whereof Virgil ſpeaketh, Æneid. 2. Tenedos.

Eſt in conſpectu Tenedos, notiſſima fama
Inſula, &c.

There is an Ile in ſight of Troy,
And Tenedos it hight:
A wealthie land while Priamus ſtate
And Kingdome ſtood vpright.

The beſt and moſt excellent wines in all Græcia are made at Chios and Tenedos. There is alſo a Citty in the ſame Ile called Tenedos, built by Tenes. In this Iland was the Temple of Neptune.

Ouer againſt Tenedos is Troy, which is alſo called Troas or Troada, whereof I can ſpeake no more but this that hath been long ſince written: Troy.

Iam ſeges eſt vbi Troia fuit:

That is:

Waſte lie the walles that were ſo good,
And corne now growes where Troy Towne ſtood.

And againe, as Virgil ſpeaketh:

——fuit Ilium, & ingens
Gloria Teucrorum.——

That is,

The Citie of Troy (called Ilium, of Ilus who enlarged the ſame) did floriſh, and the glory of the Troyans was great.

And finally, *O iam periere ruinæ:*

The very ruines of it are come to ruine.

The Sea betweene Mœotis and Tenedos is called Pontus.

A little beyond Troy, we entred the ſtrait of Helleſpont, which is a narrow Sea, called Helleſpontus, of Helle. It lieth betweene the Ægean Sea and Propontis, and parteth Europe from Aſia; It is not now called by the name of Helleſpont, but it is called now The Caſtles; for there are ſtill two Caſtles which were of old called Seſtos and Abydos, one on the one ſide of the Helleſpont, the other:

other on the other side, erected in memory of the loue of Leander and Hero, ouer which narrow sea he often swomme vnto her, and was in the end drowned. The riuer Scamander runneth by the Castles.

Mayto. Mayto is still a towne ouer against Abydos, but on the same side as Sestc There is made great store of good wine, which is red in colour, and in taste like claret wine and sugar, and yet they put no sugar into it, for it is pleasant of it selfe. Heere our Merchants ships vsually take in wine for their prouision. There are very many wind milles there, hauing ten wings a piece.

The strength of Constantinople consisteth chiefly in these two Castles; for these Castles are well fortified with munition, and are to examine all shippes that passe by, from whence they came, and whither they would: and there they are to pay a tribute to the King. If any Ships refuse to stay, from the Castles they will shote them through. But if these Castles were battered downe, Constantinople and all the countrie thereabouts might be easily won. Notwithstanding these Castles, a small fleete to keepe the narrow seas betwixt Chios and the Castles, might in short time famish all that country, for the greatest part of their prouision, for Rice and other Corne commeth from Alexandria, and those parts, with the Gazenda of the great Turke: but I leaue this to martiall men, and marriners

Gallipolis is a great & ancient Citie 20. miles distant from the Castles, which are at this day called the Castles of Gallipoly, in the way to Constantinople situated vpon Cherenes of Thracia, at the point which loketh towards Propontis, which is all the sea from the straites of Hellespont to Bosphorus Thraicus. Some hold opinion that it was built by Caius Caligula. And others say that it was in times past inhabited by French men, for that this word Gallipoly, signifieth the Citie of the Gaules or Frenchmen, and for that the Frenchmen do dwell in Gaule, as Nicopolis and Phillipopolis signifie the Citie of Nicolas and Philip.

Not farre from Gallipoly was that famous City Nice, where the Generall Councell was held in Bythinia. And neere vnto Constantinople is Chalcedon or Chalcedonia ouer against Byzantium, which was a famous Citie in Bythinia, where another Generall Councell was held. But it is now no City, but onely a plaine field, hauing heere and there an house yet standing. At the point of Chalcedon we first beheld the prospect of Constantinople, which is most pleasant to behold, being like vnto a City in a wood, or a wood in a Citie, hauing firre trees, Cypres trees, and other pleasant trees in gardens adioyning to their houses. It is also adorned with many stately Towers, Churches, and high Steeples.

Constanti nople.

Steeples. The forme of the City is like vnto a Triangle, whereof two squares are by the water side, the other adioyneth to the land. After our ship had saluted the Port, we went ouer to the other side, and anchored at Fundaclee, and went on shore at Gallata, to salute the honourable Sir Henry Lello, Lord Ambassadour for Queene Elizabeth of famous memorie, and to visit our English Merchants resident there.

Our ship hauing discharged her goods at Fundaclee, remoued from thence, and anchored further from shoare, betwixt Tapanau and Bezetash, expecting a good wind to depart. Constantinople is on the other side the water in Thracia, which is also called the countrie Romania in Europe, hauing on the West, Macedonia, on the North, Ister, on the East, Pontus, on the South, the Sea Ægeum.

As yet, I haue not been farre in Constantinople, wherefore I forbeare to write any thing thereof at this time, purposing hereafter when I haue thoroughly viewed it, to describe it vnto you at large. In this Interim I humbly take my leaue, and leaue you to him, who neuer leaueth his.

Your Worships euer in the Lord
wholly to be commanded,

WILLIAM BIDDVLPH.

A DESCRIPTION OF THE FAMOVS Citie of *Constantinople*, as it is now vnder SVLTAN ACHOMET, the 15. Grand-Chan of the line of OTTOMAN.

Salutem in Authore salutis, &c.

SInce the writing of my former letters, I hauing often been at Constantinople, and thoroughly viewed the same, according to promise, I haue thought good to write something vnto you thereof.

May it please you therefore to vnderstand, that Constantinopolis is a Citie in Thracia, so called of Constantine the Emperour, because he enlarged the same. It was before called Byzantium. Strabo entituled it Illustre, and Plinie and Iustine called it most Noble, being one of the most fertile in

all Europe. It is situated in Thracia, vpon the gulph Pontus, which separateth Asia from Europe. The forme thereof is three square, whereof the two sides are washed by the sea, and the third ioyneth vnto the firme land. The soile thereof is very delectable, bringing forth all kinds of good fruites, necessarie for sustenance of humane life. The situation thereof is so well deuised and ordered, that no ship can enter, nor goe forth but with leaue from the head Vizeir: for the Turke is master of the Sea Pontike, which hauing two mouthes, the one comming from Propontidis, and the other from the Sea Euxinum, (which is the Black Sea) is by Ouid called the Port of two Seas, for the distance from Constantinople to Calcedon is but 14. furlongs. And the place which by the Ancients is called Phane, situated in Asia (whereas Iason returning from Calchos, sacrificed vnto the 12. gods) hath in breadth but 10. furlongs. But for as much as many great riuers of Asia, and many more of Europe, doe fall into the Euxine sea, commonly called the blacke sea; it commeth to passe, that being full, she gusheth out through the mouth of her with great violence, into the sea Pontique, and from thence through the straight of Hellespont (being not much broader then three furlongs) into the Ægean Sea.

The time of the building and repairing of *Constantinople*.

Why the *Megarians* are called blind.

Calcedon was builded by the *Megarians*.

This citie (according to the saying of many ancient Authors) was first builded by the Lacedemonians vnder the conduct of their Captain Pausanias, which was about the yeere of the world 3292. and before the birth of Iesus Christ 663. yeeres; which, after they had consulted with Apollo, where they should plant and settle their abode and dwelling place, they were by an oracle answered, that they should doe it, euen hard by the blind, which were the Megarians, for that, after they were sailed into Thracia, leauing the good and fruitfull coast (where since Byzantium was builded) vnaduisedly went and planted themselues, (either for the opposition) in the most fruitfull ground of Asia, or for the vaine hope they had for the fishing; they builded there a Citie, which was called Calcedon. But they found themselues greatly deceiued. For, the fishes being carried by the violence of the floud and tide of the Euxine Sea into Propontis, approaching neere vnto the Banks of Calcedon, being afraid through the whiteneese of the rockes, doe retire straight waies to the side of Bizantium, which gaue occasion vnto the valiant Pausanias, to fortifie the city with good walles and rampiers, changing the first name thereof, which as Plinie saith, was Ligos, and called the same Bizantium.

Notwithstanding, Diodorus and Polybius doe contrarily say, that it was called Byzantium, by the name of a Captaine, which was the first founder thereof. Pausanias (as Zonoras writeth) possessed the same seuen yeeres; during which time, (fortune shewing her

her selfe an enemie vnto his magnificence) stuffed the hearts of the Athenians with such an insatiable ambition, that they hauing brought thither their forces, after a long siege, and diuers assaults, did beare away the victory, which the Lacedemonians seeing could not abide, but with their whole puissance toke their weapons in hand with such pertinacy, that the aduenture thereof on the one side and on the other, was very dangerous and variable. And being sometimes taken again by her first founders, and afterwards by her aggressors, became in the end a pray vnto both the armies. And after that, Seuerus succeeding in the Romane Empire, the tyrant Pissininus, her mortall enemie being in possession, Byzantium suborned the Emperour to lay siege vnto the same: who, not hauing sufficient power to ouercome the same by assaults, kept them besieged the space of three whole yeeres, and in the end, through extreeme famine, constrained them to yeld themselues vnto the mercy of the Romanes, which was such, that after they had put to the sword all the men of warre that were within it, and killed the Magistrates thereof, ruined and cast downe to the ground the walles of the Citie: and Seuerus afterwards (to satisfie his crueltie) spoiled the Citizens of all their rights, franchises and liberties; giuing moreouer the Land and possessions vnto the Perinthians. And thus, this most famous Citie remained in miserable calamitie, vntill such time as Constantine the great Emperour remouing from Rome, did reedifie the same.

Byzantium ruined by Seuerus the Emperour.

But before I write any thing of the reedifyings of Byzantium of Constantine the great: giue mee leaue to shew you the cause wherefore Constantine remoued from Rome.

The cause wherefore Constantine remooued from Rome.

2. Thes. 2. 7. S. Paul propheeying of the reuealing of Antichrist, saith thus: Ye know what withholdeth that he might be reuealed in his time, &c. Which hinderance was the Romane Emperours, which were first to depart from Rome, & giue place to the Popes, because both Emperours and Popes could not raigne together in one Citie. And that hinderance was taken away long since, when Constantine the great translated his imperiall Seat to Constantinople, and indowed the Popes with the Citie of Rome, and a great part of Italy lying about it.

The Emperours then being farre off, and (by reason of continuall warres with Saracens and enemies in the East) not able to maintaine their own right in the West, the Popes incroached vpon them too far, and vsurped so much authoritie, that they discarded them cleane in Italie, and at their pleasure set vp other Emperors in the West, but such as would take an oath to be subiect to the Apostolik see of Rome, and acknowledge the Popes to be vniuersall Bishops. So the hinderance was taken away when Constantine

stantine remoued to Constantinople, and Antichrist was manifestly disclosed not long after when Boniface the third obtained the title of Vniuersall Bishop, which was 900. yeares agoe, for (as Gregorie saith) none but Antichrist would assume vnto him such a title.

But yet Constantine had no regard to any prophecie, when hee remoued at first from Rome to Byzantium, and there setled his Emperiall pallace: but he respected onely a more commodious gouernement of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the Parthians and Persians. For Constantinople did seeme to be so situated (whereas otherwise Constantine had once thought to haue setled elsewhere) as that it was (as you would say,) the nauel or middest vnto the whole Romane iurisdiction, which, as we know, spread it selfe farre and neere: and yet it could not possibly otherwise fall out, because that so the Romane Empire might become doubled headed, and haue those two hornes which God before had reuealed. So the prouidence of God guided this whole enterprise of Constantine, and so fulfilled what himselfe had decreed.

Hereby you may perceiue two causes wherefore Constantine remoued from Rome.

1. The first more secret in the prouidence of God, that the prophecie of the Apostle Paul, 2. Thes. 2. 7. might be fulfilled.

2. The second more publike and better knowne to all, viz, that Constantine the great Emperour of the Romanes, seeking to resist the courses and robberies which the Parthes daily vsed towards the Romans, deliberated to transport the Empyre into the East parts, and there to build a large Citie: which first he minded to haue builded in Sardique, and afterwards in Troyada, a countrie of high Phrygia, neere vnto the cape Sigee, in the place where sometime stood the Citie of Troy, which he began to reedifie, and to repaire the foundations thereof. But being by a reuelation in the night inspired to change the place, caused to be recommenced the workes of Calcedon, where certaine Eagles (as Zonarus writeth) being flowen thither, tooke in their bils the masons lines, and crossing the streete, let them fall neere vnto Byzantium: whereof the Emperour being aduertised, taking the same for a good signe and diuine instruction, after hee had taken view of the place, called backe the masters of his works from Calcedon, caused the citie to be repaired and amplified, which, according to his name, hee called Constantinople, notwithstanding that at the first hee had called the same new Rome. Whereupon it came to passe, that both in generall Counsels, and in the decrees of Emperors, mention is made of two Romes: one, the old, which is the true Rome, built by

Romulus

Romulus; the other, the new, which is Constantinople, which also began to hold vp the head, by vertue of the priuiledges and prerogatiues of old Rome.

Constantinople was likewise called Ethuse and Antonie, but by the Grecians Stimboli, and of the Turkes Stambolda, which in their language signifieth a large Citie, and so it is called by them at this day. Constantinople is called by the Turks Stambolda.

The Emperour now seeing his Citie builded, and sufficientlie peopled, compassed the same with walles, towers and ditches, building therein many sumptuous Temples, adorning it with many magnificke buildings, and necessarie workes as well publike as priuate.

And afterwards for the more beautifying thereof, caused to be brought from Rome diuers Antiquities worthie of memorie, and amongst others the Palladiū of ancient Troy, that is, the image of Pallas in Troy, which he caused to be set in the place of Placote the great columne of Porphyre which was set vp in the same place. Neere vnto which he caused to be erected a Statue of brasse, to the likenesse of Apollo, of a maruellous bignesse, in which place he ordained his name to be set vp. But in the time of the Emperour Alexis Comine this Statue, through a great and impetuous tempest, was cast downe to the ground, and broken all to pieces.

This Emperour liued there many yeeres most prosperously in happie estate, as likewise did many of his successours, but not altogether exempted from persecutions, as wel by warres, fires, pestilence, earthquakes, as sundry other calamities, vntill such time as God purposing to punish the people for their sinnes, through negligence of Emperours, stirred vp Mahomet the second of that name, and the eighth Emperour vnto the Turkes, who being moued with an earnest desire to bring the Christians vnto decay, and thereby to augment his Empire, being beyond measure iealous to see this noble City so flourish before his eies, went with a maruellous power both by sea and by land, to giue a furious siege vnto the Citie: The end and issue whereof was such, that after a long siege, batterie, and diuers assaults, the Infidels hauing gotten the walles, with a great hurly burly and fury entred into the Citie: where at the first entrie they made a maruellous slaughter of the poore assieged Christians, without sparing any age or degree. The Emperour Constantine they killed in the preasse, as he thought to haue saued himselfe; and after that they had cut off his head, in derision and ignominie, they caried the same vpon the point of a speare, round about the Campe and City. And afterwards Mahomet not contenting himselfe with the violating and deflouring of the Emperours wife, daughters, and other Ladies The death of *Constantine* the Emperor.

of honour, by a sauage crueltie, caused them in his presence to be dismembred and cut in peeces. During the time of the sacking (which continued three daies) there was no kind of fornication, sodomitry, sacrilege, nor crueltie, by them left vnexecuted.

The Temple of S. *Sophia* was made a stewes.

They spoiled the incomparable Temple of S. Sophia (which was built by the Emperour Iustinian) of all ornaments and hallowed vessels, and made thereof a stable, and a brodell for buggerers and whores.

This lamentable losse of Constantinople, being chiefe of the Oriental Empire, and likewise of the City of Perah, by the Turks called Gallata, being the seat of trade of the Genouoises, lying hard by Constantinople, vpon the other side of the Channell, was in the yeere of our Sauiour 1453. March 29. (some doe say of Aprill, and others of May) after it had remained vnder the dominion of the Christians 1198. yeeres.

But this is a maruellous thing, and worthie to be noted, that Constantinople being redified and new set vp by Constantine the sonne of S. Helene (whom some report to haue been an English woman borne at Cholchester) after the proportion and likenesse of Rome, was by another Constantine, sonne of another Helene, taken, sacked, and brought into the hands of the Turks, which for euer is like to be (in the iudgement of man) an irreparable dammage vnto all Christendome. Yet the Turks haue a Prophecie, that as the Empire was gotten by Mahomet, so by another of that name Mahomet it shall be lost againe.

The policie of Mahomet.

Mahomet, after he had thus taken the Citie, resoluing to keepe there the seat of his Empire, caused (with all diligence) the walles to be new made, and certain other ruinated places to be repaired. And in stead of the great number of the people that were there slaine and carried away as prisoners, he caused to be brought thither, out of all the Prouinces and Cities by him conquered, a certaine number of men, women, and children, with their faculties and riches, whom he permitted there to liue according to the institutions and precepts of such Religion as it pleased them to obserue, and to exercise with all safety, their handicrafts and merchandises; which ministred an occasion vnto an infinite multitude of Iewes and Marannes, driuen out of Spaine, for to come and dwel there: By meanes whereof, in very short time the City began to increase in trafficke, riches, and abundance of people.

This Mahomet was the first founder of the great Seralia (where the great Turke now vsually dwelleth) which hee builded at the entrie of the channell, about one of the corners of the Citie, vpon the Promontorie Chrisoseras, which afterwards by the great Turkes which successiuely haue dwelled there, hath

been

been greatlie beautified and augmented.

Hee founded likewise vpon one of the Mounts of the same Citie, a sumptuous Muskia or Church, with an Amarathe and Colledge, endoing them all with great yeerely reuennues: which is not to be maruelled at, for fortune was so fauourable vnto him, that after he had ruinated the Empire of Constantinople and Trapezonde, hee toke from the Christians twelue Kingdomes, and two hundred Cities; so that by reason of his great prowesses and Conquests, the name and title of (Great) was giuen vnto him, and to this day remaineth vnto the house of the Ottomans; As the Turke who died about foure yeeres since, was called Sultan Mahomet, the Grand Chan of Turkey, and the fourteenth of the Line of Ottoman. And his sonne which now raigneth (being not yet aboue twenty yeeres of age) is called Sultan Achomet the fifteenth Grand Chan of the line of Ottoman: and writeth himselfe also (as his predecessors haue done) King of the blacke and white Seas, and of the holy Cities Mecha and Ierusalem:

Proiecit ampullas & sesquipedalia verba:
Loftie words he casteth out,
And arrogant titles sends about.

Perah or Gallata.

Ouer against Constantinople, about the Seralia point, on the other side the water, there is another City called Gallata or Perah, which (in ancient time) was called Cornubizantij. It is a Citie of great antiquity, builded by the Genoezes. It is called by the Greekes vulgarly Perah, which is a Greeke word, signifying beyond, because it is situated beyond the Canall. But by the Turkes it is called Gallata.

Of fearefull fires and terrible earthquakes, *which haue happened within Constantinople.*

ZOnoras the Constantinopolitan Historian maketh mention in his Histories, of two fearefull fires which happened vnto Constantinople, whereof the first was in the time and Empire of Leon the great, spreading it selfe from the North vnto the South, along by Bosphorus, to wit, the length of one of the Seas to the other, and was so horrible and furious for the space of foure daies, that it deuoured and brought to ashes the whole beautie of the City, namelie, the place where the Senate and Citizens (chosen to deliberate vpon common affaires) did assemble. There was also burned another princely house, and a Pallace ioyning vnto the caue or den called Nymphee, and diuers

uers other Churches and priuate houses.

The second fire which was in the time and raigne of the Emperour Basil, lightned in such sort, that it compassed the market of copper, and consumed to ashes the houses and streets thereabouts with the Pallace, within which was a Librarie of 120000. volumes of Bookes, and the Stature of a Dragon of the length of 120 foot, which was written in letters of gold; the Illiads, and the Odisse of Homer. And moreouer burned the most renowned simulachres of Iuno, of Samos, of Minerua, of Lynde, of Venus, and of Guide; and finally deuoured the most pleasant places of the City.

Hereunto may I adde a third fire which befell the same City An. Dom. 1607. October 14. wherein were burned 3000. houses together vnder Sultan Achomet, the 15. Grand-Chan of the line of Ottoman, who now raigneth.

Of two fearefull Earthquakes which happened to *Constantinople*.

The said Zonoras reciteth, that during the raigne of Anastasius chosen vnto the Empire of the East parts, there happened such a great earthquake, that it ruined euen to the foundations, a great number of buildings, not only at Constantinople, but likewise in Bythinia, and other places thereabout.

But the last (whereof diuers worthy Authors haue written, namely Munster in his Geographie) was so strange and fearefull for the space of 18. daies continually, that with horrible fearefulnesse and dammage, it cast downe to the ground the walles of the Citie, and all the buildings towards the sea side, and ouerthrew all the ditches. It did also cast downe the Tower where the Turke kept his munition, with fiue others more. The house of Tribute which stood neere vnto the walle, was ouerthrowne euen to the foundation into the sea, with the Leadings of the waters and conduits, which, with incredible expences had been made to leade the waters out of the Danube into the Citie, were for the most part broken and bruised. And the chanell which is betwixt Constantinople and Perah was so moued, that by great surges it cast the water ouer the walles of both the Cities.

But the worst of all was, that more then 13000. persons remained dead on an heape. This great earthquake happened in the moneth of September, in the yeere of grace 1509. in the raigne of Baiazeth the second of that name, and the ninth Emperour vnto the Turkes (which succeeded Mahomet the second) who, with all diligence caused the walles of the Citie to be repaired.

The

The rest of the noble Antiquities which presently are to bee found at Constantinople, are the Hippodrome, which the Turkes doe call Atmaiden, which is the place where in times past the Emperours made the horses to runne for the pleasure and delectation of the people, which beheld the same vpon a stage or theater, which now is altogether ruined. In the middest of this place, was set vp vpon foure bowles of fine marble, a faire Obeliſquie of coloured stone, all of one piece, 50. cubits high, be set with letters Hieroglificke; and neere to it is a great columne, in the which are carued by histories the things memorable, which haue been done in this Hippodrome.

There is also another great columne neere vnto it of marble, and one of brasse, made by singular arte, in forme of three serpents, wrong one within another. And diuers other Antiquities which are dispersed in diuers places of the Cities; as the Pallace of Constantine the great, her first resorer, which ioyneth vnto the walles neere vnto the corner which is towards the West. The Sepulcher of the same Constantine, which is made all of Porphyre, being in a corner of a streete, the most filthiest in all the Citie. And going towards the gate of Seliuree, is to be seene a great Columne of marble, historied after the manner of those of Antonie and Adrian which are at Rome. The Sepulcher of *Constantine*, of Porphyre.

Moreouer, there are Conduit pipes, and diuers Cesternes vaulted, supported, some by vaults, and other some by a great number of pillers; and diuers other fragments of Antiquities.

There are two places in Constantinople at this day, like vnto the Exchange in London, called the Bezestan, distinguished by these names, The old Bezestan, and, The new Bezestan; wherein all sorts of commodities are to be bought, as in the Royall Exchange in London, and greater varietie, as veluets, silkes, and sattins, and waste-coats readie made of all sorts of silke, finelie quilted, and curiouslie wrought, with curious handkerchieses of exquisite worke, and many other commodities, which were too long to set downe. But these Bezestans are not open all the day, but at certaine houres, viz. from nine of the clocke in the morning, to three or foure in the afternoone; and not euery day neither, but on certaine daies in the weeke. *Bezestan.*

There is also a vsuall market in Constantinople, wherein they sell men and women of all ages as ordinarily as we doe cattle in England, which are (for the most part) Christians, such as the Turkes take captiues in Hungarie, or other places where they ouercome: Their custome is to make slaues of all they can take aliue, and (at their returne) to sell them in the open market. If Christians be moued in compassion to buy them, because they are Markets of men.

Christians, the Turkes will sell them exceeding deare to them, but cheape to a Musselman (as they call themselues) that is, true beleeuers. But if they cannot get their owne price for them, they will enforce them to turne Turkes, and to serue them in all seruile labours, as the Israelites did the Egyptians.

Of the seuen Towers.

Upon the corner of the Citie, which stretcheth towards Gallipoly, neere vnto the sea side, there is a very strong Castle compassed with seuen great towers, and enuironed with high and strong walles, well furnished with artillery; which Castle is by the Turks called Iadicule, but commonly, The seuen Towers. For the keeping whereof, there is a Captaine called Disdaragla, a man of great reuenewes and authoritie, which ordinarily hath vnder him 500. dead paies, called Assarelles, which haue all been Ianesaries, and haue euery one of them for their wages 5000. Aspers by the yeere. And there the great Turke keepeth such Gard, for that hee and other Emperours Turkes, his predecessors, haue alwaies there kept the Treasures, and yet the Grand Signior commeth thither very seldome. This Castle also with seuen Towers (commonly called The seuen Towers) is a Prison for for great men, like vnto the Tower of London.

There are also two other strong Castles which I haue seene towards the Blacke Sea (called Mare Euxinum) whereinto they put prisoners of whom they make great account, and for whom they expect great ransome.

At the Blacke sea we saw Pompeis Piller of marble, erected on a rockie Iland, neere vnto the shoare, whereon some of our companie wrote their names, viz. Maister Robert Yong, Gentleman (who also there wrote the name of our noble Prince Henrie)

Nathaniel Persiuall.

John Milwarde.

Thomas Marson, and others.

And on the shoare neere vnto the Blacke Sea, there is a Lanthorne as high as a steeple, and on the top thereof a great pan of liquor, in darke nights continually burning to giue warning to ships how neere they approch vnto the shoare. For it is a very dangerous shoare, and it is therefore called the Blacke Sea, not because the waters thereof are any whit blacker then others, but from the dangerous euents, because in blacke and darke nights, many ships are cast away, rushing either vpon rocks or sands: as the Red Sea also in Egypt is not therefore called the Red Sea, because the waters thereof are redder then others, but (as some thinke) because the waters were turned into blood when Moses wrought miracles before Pharaoh. But this reason I do not so well approue, because wee doe not reade that the sea was turned into

blood,

blood, but the riuers, so that they could not drinke of the riuers, nor the fish liue therein. But I like better of their iudgement who say it is called the Red Sea, because of the red grauell and red bulrushes which still grow in great abundance by the shoare thereof.

The Blacke sea is not farre from Constantinople; for we tooke boat from thence in the morning, and were at the Blacke Sea before noone, and hauing seene Pompeis piller, we went on shoare, and tooke wine and other victuals with vs vp into the Lanthorne and there dined, and returned to Constantinople by Supper time.

My brother Peter Biddulph in right humble manner saluteth you, & that vertuous Gentlewoman your wife. I vnderstand by a Letter which I lately receiued from him dated at Anchona, that he had been at Rome, in the yeere of Iubile: but at this present he is either in Venice or in some other principall City in Italie, where he cutteth Diamonds, Rubies, Saphiers, Emrods, and all other sorts of precious stones. I wrote for him to come vnto me to Aleppo in Syria, to be factor for a worshipfull Merchant of our company: but he answered me that he had learned not to be another mans man so long as he could be his own, according to ỹ verticle:

Alterius non sis, qui suus esse potest.

That is:

Let not him a mans seruant be,
Who can liue well, and may be free.

Whereby I perceiued that his purpose was to follow the trade of a Lapidarie, and buying and selling precious stones, which he buyeth rough and rouged: and when he hath smothed them, and curiouslie wrought them, then he selleth them againe. Yet I expect his comming hither before many yeeres be expired: for I vnderstand he hath a purpose to trauell to Spahan in Persia, and to other of the chiefest Cities there to buy precious stones, which are brought thither from India, and other places. And his direct way thither is to trauell thorow Siria, and from thence to Babylon in Assyria; wherefore I make account he will visit me in his iourney thither. And I doubt not but he will salute you with many letters before his departure out of Christendome; for he writeth vnto me that you by your kindnesse haue bound him vnto you in band of perpetuall gratefulnesse; which, though he be vnable to requite, yet he is not vnwilling to record. He hath been in most of the chiefest Cities in Italy, Germany, and the low Countries, and in Geneua. Sauoy, Spaine, and in al the chiefe Cities of France; and is better able to acquaint you with the state of those Countries then I am; to whom I refer you for satisfaction of your expectation therein.

Many other matters I haue to acquaint you withall, concerning the manners, gouernment, religion and discipline of the

Inhabitants in these Countries: but fearing to bee ouertedious vnto you by interrupting your serious affaires with ouer prolixe and superfluous writings, I surceasse (for present) any further to sollicite you. Of the rest, hereafter (if God permit.) If you write hereafter vnto me, direct your letters to Aleppo in Syria, for there I hope to be before your letters can come; and from thence shall you heare from mee.

Interim vale.

Sum tuus, esto meus, saluet vtrumq; Deus.

GVILIELMVS BIDDVLPHVS.

A LETTER WRITTEN FROM ALEPPO in *Syria Comagena*, wherein is discoursed of a voyage from *Constantinople* to *Syria*, with such memorable matters as were obserued in the way, and of the Religion, Gouernment, Manners, Life, and Customes, of the *Turks*, *Moores*, *Arabians*, *Greekes*, and other Nations there dwelling or sojourning.

Salutem in Christo, &c.

ALbeit (deare friend) since my comming into Syria, (which is now two yeeres fully expired) I haue not as yet saluted you with any letters (notwithstanding your often prouoking of me by your letters to more diligence in writing) yet I pray you impute it not vnto mee for vngratefulnesse or forgetfulnesse: for no continuance of time, or distance of place, shall make me forget you. For although I am now many thousand miles distant from you, yet I haue changed but the aire, I remaine still the same man, and of the same minde, according to that old verse, though spoken in another sense,

Cœlum, non animos mutant qui trans mare currunt:

That is,

They

They that ouer the sea from place to place doe passe,
Change but the aire, their mind is as it was.

And God forbid I should forget you: for I haue learned, that he who hath deserued well, ought not to be forgotten, but with all duties of loue and kindnes remembred and regarded. And that foule vice of ingratitude I haue alwaies abhorred; yea, the verie suspicion thereof I haue euer detested, as a vice most odious and detestable both to God and all good men. Wherefore if all loue requireloue againe, I were most vnkind if I would not requite your loue towards me, with mutuall loue and gratefull memorie. But the cause of my long silence hath been, rather a desire to see you in presence, then to salute you in absence: for I am wearie of this vncomfortable Countrie, and did thinke to haue repaired towards my native Countrie long before this time, which I desire as earnestly to see, as Vlisses did to see the smoake of his Countrie before he died; and pray with the banished man in his Exile,

Sedibus in patrijs det mihi posse mori. *Ouid.*

God grant I may die in my owne Countrie.

Yet when I remember how the Heathen man could comfort himselfe in his calamities, and say, *Dabit Deus his quoq; finem:* God will giue an end to these miseries: And againe; *Forsan & hæc olim meminisse iuuabit*; Perhaps it will delight vs to remember it hereafter: I, a poore Christian, liuing amongst Heathen men, do comfort my selfe with this confidence, that hee which brought Iacob from Padan Aram in Mesopotamia to his owne countrie in safety, after twentie yeeres seruice; and Naomi after ten yeeres sojourning in idolatrous Moab, to Bethlehem Ephrata her owne Countrie; the same God, in his good time, will bring me from this Heathenish Babylon, to Israel his people, and English Sion, there, with the true Israelites, the remembrance of Babylon will make me sing more sweetly in Sion. In the meane time, though I want the sweet societie, comfort and conference of you and other my kind friends (whose remembrance is comfortable vnto me) yet I will not cease by writing to supply that duty which I cannot performe by speaking, hoping and expecting the like from you; for nothing can be more comfortable to me in this strange Countrie, then often to heare from my friends, and by mutuall writing to be acquainted with the affaires of each other.

Aeneas.

The dolefull and lamentable beginning of your last letter made me exceeding sorrowfull; for therein you acquainted me with the death of blessed Queene Elizabeth, of late and famous memory; at the hearing whereof, not onely I and our English Nation mourned, but many other Christians who were neuer in Christendome, but borne and brought vp in Heathen Countries, wept to

Queene *Elizabeth* was famous throughout the whole world.

and her death bewailed by Heathen people.

heare of her death, and said she was the most famous Queene that euer they heard or read of since the world began.

But the ending of your letter comforted vs againe, and mitigated our mourning, and gaue vs occasion to vse that verse of Sybill concerning the branch of the holy tree, Virg. Ænid lib. 6.

Primo auulso non deficit alter
Aureus, & simili frondescit virga metallo:
When one bough broken is,
Another springs as fresh in sight,
Of gold, and twigs are euer like,
With buds of metall bright.

And (as my duty was) I appointed one day to be kept holy, which we spent in prayer, and preaching, and thanksgiuing vnto God for the happie aduancement of so noble, wise, learned, and religious a King ouer vs. And in signe of ioy, we feasted and triumphed in such sort, that the very Heathen people were partakers with vs of our ioy. And I beseech God continue such ioyfull daies vnto our Land so long as the Sunne and Moone endureth. Amen.

Now because the nature of man is desirous of newes, and (as it is said) the first question of an English man, What newes? I know you expect from me to heare of such newes as this countrie affordeth. Wherefore (in some measure to satisfie your expectation) as in my former letters directed to you from Constantinople, I acquainted you with my voiage thither, and such Antiquities and memorable matters as I saw and obserued there so the Subiect of this present letter shall be my Voyage from Thracia to Syria, with such obseruable circumstances as I haue noted there since my comming into this countrey.

And first of all I giue you to vnderstand, that after my departure from Constantinople, the first place we touched at, was the 2. Castles at the Hellespont, about 220. miles distant from Constantinople, where the order is, for al ships to stay three daies, to the end that if any slaues be run away from their masters, or theeues haue stollen away any thing they may thither be pursued in three daies, before the ships passe: And then at three daies end, the ship must be searched for goods contra bando, and the Grand-signiors Passe shewed for all the passengers in the ship; and then (their b-suall duties paied) they may set saile and away. Yet if the master of the ship pay extraordinarily, they may more speedily bee dispatched: and many giue very liberally (when they haue a good wind) rather then they will be staied many houres.

That is, goods forbidden.

From thence we sailed betweene Mœotis and Tenedos, in the sea called Pontus. For although sometime in the Poets, euerie sea be called Pontus (as Ouid in his booke *De Tristibus* speaketh,

Pontus.

Omnia

Omnia Pontus erant, deerant quoque littora Ponto:
That is:
All was sea on euery side,
And no firme land could be espide.

And againe,

Nil nisi Pontus & aer;
I see nothing but the aire aboue, and the sea beneath:)

Yet in this place there is a proper sea called Pontus, and a Country also ioyning to the same sea, called Pontus, mentioned Act. 2. 9. which Country Pontus containeth these countries, Cappadocia, Cholchis, Armenia, with others: and especially Cholchis (whence Iason with the Argonautes, by the helpe of Medeas skill, did fetch the golden fleece) is most conspicuous on Asia side, to them that saile thorow the sea Pontus. From thence wee came to Chios, where we staied a few daies.

From Chios we set saile with a very good wind, which brought vs amongst the three & fiftie Iles in the Arches, called Cyclades or Sporades: And then, by a contrarie wind, we were driuen to Samos, which is an Ile before Ionia, ouer against Ephesus, where we anchored vntill we had a good wind, and then sailed by Andros an Ile, one of the Cyclades, and had a very good wind vntill we came to Rhodos, commonly called Rhodes, which is an Ile in the Carpathian sea, neere Caria, where wee were becalmed. It is called the Carpathian sea of Carpathus, an Ile in the middest betwixt Rhodes and Creet. *Rhode.*

From Rhodes we came to Cyprus, a famous and fruitful Iland in the sea Carpathium, betweene Cilicia and Syria, which was once conquered by Richard the first, King of England. In this Ile Venus was greatly honoured. There is still a Citie therein called Paphia, built by Paphus, who dedicated it to Venus. But the chiefest Cities in Cyprus are Famogusta and Nicosia. There is great store of cotten-woll growing in this Iland, and exceeding good wine made here, and the best dimetey, with other good commodities. From hence a French Gentleman (who came in our ship from Constantinople) imbarked himselfe for Ioppa, with a purpose to Ierusalem. Ioppa is not two daies sailing from Cyprus to goe good wind: and Ioppa is but thirty miles from Ierusalem by land. Cyprus was vnder the gouernment of the Signiory of Venice; but now it is inhabited by Greekes, and gouerned by Turks. *Cyprus.* *Ioppa.*

But our Ship from Cyprus went to Tripoly in Syria, a City on the maine land of Syria, neere vnto Mount Lybanus, which is a mountaine of three daies iourney in length, reaching from Tripoly neere to Damascus. Whilest our ship staied in the rode at Tripoly, I and some others rode vp to Mount Lybanus to see ȳ Cedar trees there. *Tripoly in Syria.* *Lybanus.*

there, and lodged the first night at the Bishops house of Eden, who vsed vs very kindly. It is but a little village, and called by the Turkes, Anchora, but most vsually by the Christians there dwelling it is called Eden, not the garden of Eden, (which place is vnknowne vnto this day) but because it is a pleasant place, resembling in some sort the garden of Eden (as the simple inhabitants thereof suppose) therefore it is called Eden. This Bishop was borne in the same parish, but brought vp at Rome: his name was Franciscus Amyra, by whom I vnderstood, that the Pope of Rome many yéeres since sent vnto the Christians inhabiting Mount Lybanus, to perswade them to embrace the Romish religion, and yéeld themselues to the Church of Rome, making large promises vnto them if they would so doe: whereof they deliberated long, but in the end yéelded, vpon condition they might haue libertie to vse their owne Liturgie, and Ceremonies, and Lents (for they strictly obserue foure Lents in the yéere) and other customes. Euer since which time, the Pope hath and doth maintaine some of their children at Rome. These Christians which dwell vpon Mount Lybanus, are called Maronites: they are very simple and ignorant people, yet ciuill, kind, and curteous to strangers. There are also many Turkes dwelling on the same mountaine, and an Emeer or great Lord, called Emeer Vseph, who gouerneth all the rest, both Christians and Turkes, being himselfe a Mahometan, yet one who holdeth the gouernment of Mount Lybanus in despight of the great Turke, and hath done a long time.

Cedars were plentifull in *Salomons* time, but now very rare.

From Eden we rode ten miles further vp the mountaine, to see certaine Cedar trées, where we saw 24. tall Cedar trées growing together, as bigge as the greatest oakes, with diuers rowes of branches one ouer another, stretching straight out, as though they were kept by Art. Although we reade of great store of Cedars which haue growne on Mount Lybanus, yet now there are very few, for we saw none but these 24. neither heard of any other but in one place more. At these Cedars many Nostranes met vs, and led vs to their villages.

From theese Cedars we returned towards Tripoly another way, descending by the side of the Mount towards a village of the Maroniticall Christians, called Hatcheeth, where (as we were descending downe the side of the Mountaine) all the men, women, and children, came out of their houses to behold vs: And when we were yet far off riding towards them, they gaue a ioyfull shout al togeather ioyntly, to expresse their ioy for our comming. And when we came néere, their women with chaffingdishes of coales burnt incense in our way, and their Casseeles, that is, their Churchmen (with blew shashes about their heads) made crosses with their fingers

gers towards vs (as their manner is in signe of welcome) and blessed vs, giuing God thankes that he had brought Christian Frankes (that is, freemen) of such farre Countries as they vnderstood we were of, to come to visit them.

So soone as we were dismounted from our horses, the chiefe Sheh, with all the rest of their ancientest men, came and brought vs to the chiefe house of the Parish, called the Towne-house or Church-house, and there spread carpets and table cloathes on the ground (as their manner is) and made vs all sit downe; and euery one that was able, brought flaskets of such good cheere as they had, to welcome vs, which was many bottles of ingesters of exceeding good wine, with oliues, sallets, egges, and such like things, as on the sudden they had readie, and set them before vs; and both by the chearefulnesse of their countenances, gestures of their bodies, and presents of such present things as they had, expressed their gladnesse for our comming; and would also haue prepared hens, kids, and other good cheere, but we would not suffer them. This was about 11. or 12. of the clocke. They would haue had vs continue with them all night, and with great importunitie craued it; but we vnderstanding that the Patriark was but three miles off, at a village called Sharrie, we went to salute him, who hearing of our comming (albeit he were at a feast amongst all his neighbors) came to meet vs, and saluted vs, and brought vs all in amongst his neighbours into a roome foursquare, and round about beset with carpets and table-cloathes on the ground, and such cheere as the season of the yeere did afford, set thereon, and made vs all sit downe, and conferred with vs of our Countrie, and many other matters, sauing matters of religion, for the poore man had no Latine, and little learning in any other language; only he had the Syriac (which was his naturall language; with the Turkish and Arabian tongue. After we had spent one houre with him, we left him with his neighbours at Sharry, where we found him, for hee could not conueniently come from them; for their manner is, when they feast, to sit from midday vntil midnight, and sometimes all night, neuer all together rising from their good cheere, but now and then one by intercourses, as occasion requireth, returning againe speedily. Yet hee sent with vs three men to bring vs to his own house neere vnto a village (foure miles distant from Sharry) called Boloza, but vulgarly Blouza, from whence we descended downe the side of another part of the mountaine, and in the middle of ꝑ descending of this mountaine was the Patriarks house, called Kanobeen kadischa Mir-iam in the Syriac tongue, but in Latine, Cœnobium sanctæ Mariæ; that is, The Monasterie of Saint Mary. Ouer against the Patriarkes house is an high steepy

Sheh, signifieth an ancient man.

mountaine, from whence the water runneth downe into a deepe valley betwixt the Patriarkes house and the hill, and in the fall, the water maketh an exceeding great noise, like vnto that Catadupa in Ethiopia, where the fall of Nilus maketh such a noise, that the people are made deafe therewith that dwell neere it. This place is somewhat like vnto it in fall, but not in effect: for this water being not so great as Nilus, maketh not the like noise, neither worketh the like effect. There is also an extraordinarie Eccho thereabout.

One side of the Patriarkes house is a naturall rocke, the other of hewen stones and squared timber: a very strong house, but not very large, nor spatious to behold. So are also many of their houses, in most of their villages, built against a rocke, as a wall vnto one side of it, especially Emeer Vseph his house, the greatest part thereof being hewed out of the liuely rocke, and the passage or descending vnto it so narrow and dangerous, that it is counted inuincible, which maketh him to hold out against the Turk, and to dominier in this mountaine, will he, nill he.

That is, Lord Ioseph.

It is a most intricate mountaine with hilles and vallies, woods and riuers, and fruitfull pastures, oliues, vines, and figtrées, goates, sheepe, and other cattell. It is also exceeding high, hauing snow on the top all the yeere long.

At this Monastery of Saint Mary (which is the Patriarches house) wee lodged all night, and both on Saterday at Euening Prayer, and on Sunday at morning Prayer, we both heard and saw the manner of their Seruice in the Syriac tongue, both read and sung very reuerently, with Confessions, Prayers, Thankesgiuings, the Psalmes of Dauid sung, and Chapters both out of the old Testament and the new distinctly read. It reioyced mee greatly to see their order: and I obserued in these ancient Christians called Nazarites, the antiquitie of vsing set formes of Prayers in Churches, and also the necessitie thereof, that the people might haue something to say Amen vnto, being read in their mother tongue, that they may learne to pray priuately by those prayers which they daily heare read publikely. This is too much neglected in England, God grant reformation thereof.

But foure Parishes in all the world which speake Syriac.

There is no place in all the world but foure parishes or villages on this mountaine where they speake the Syriac tongue naturally at this day. And these are these foure villages, which I named before; at all which places wee had kind entertainement, viz. 1. Eden, called by the Turkes Anchora. 2. Hatcheeth. 3. Sharrie. 4. Boloza, called vulgarly Blouza. And these people are called Nostranes quasi Nazaritans, as it were Nazarites, and none but they. But more generally they are called Maronites, but this

name is common to them with others.

There are dwelling on one side of mount Lybanus, towards the foot of the mountaine (and in some other places in that Countrie) a kind of Christians called Drusies, who came into the countrie with King Baldwine and Godfrey of Bullin, when they conquered that countrie, (whose predecessors or ancestors are thought to haue been Frenchmen) and afterwards when the Saracens recouered it againe, these men (whom they now call Drusies) fled into the mountaines to saue themselues; and there dwelling long, in the end their posteritie forgat all Christianitie, yet vsed still Baptisme, and retained still the names of Christians, whom the Turcomen call Rafcies, that is, Infidels, because they eat swines flesh, which is forbidden by the Turkes law. Drusies.

These Turcomanni are kind, and simple people, dwelling alwaies in the fields, following their flocks, borne and brought vp, liuing and dying in tents, and when their flocks and heards remoue, then all their men, women and children remoue with their houshold stuffe, and houses too, which are but tents made to remoue, after the maner of the ancient Israelites: and where they find good pasture, there they pitch their tents; the men following their flocks of sheepe, and heards of cattell; the women keepe their tents, and spend their time in spinning, or carding, or knitting, or some houshold huswifery, not spending their time in gossipping & gadding abroad from place to place, and from house to house, from ale-house to wine-tauerne, as many idle huswiues in England do. Turcomanny.

Yet sometimes are these simple soules abused by Ianisaries, who in trauelling by them, take from them perforce victuals for themselues and for their horses, and giue them nothing but sore stripes if they but murmure against them. But when Christian Merchants passe by them, they will (of their owne accord) kindly present them. Ianisaries are souldiers.

We returned from mount Lybanus to Tripoly by such an intricate way, that if we had not had a guide with vs, wee should haue lost our selues.

Neere vnto Tripoly there is a plaine at least one mile in length, full of Olive trees and Figge trees.

At the foote of this mountaine, neere vnto Tripoly, there is a sandy mount which hath arisen (in the memorie of some old men there yet liuing) where there was none before; and it groweth still bigger and bigger, and there is a prophecie of it, that in time it shall ouerwhelme the towne. A mountaine of sand.

Tripoly hath the Etimologie (as some say) of two Greeke words, viz. τρεῖς and πόλις, because the city hath been thrise built.

First, on a rocky Iland, where it was ouerwhelmed with water.

Secondly, on the Marine neere vnto the sea, where it was often sacked by Cursares.

And now thirdly, a mile from the sea, where it is annoied with sand.

Tyrus and Sidon.

Our ship being not readie to set saile at our returne from the mount, but staying partly to dispatch their businesse, and partlie for a good wind; we trauelled by land two daies iourney, to see Tyrus and Sidon, hard by the sea. And at Sidon we saw the Tombe of Zabulon the sonne of Iacob, held in great estimation, and reuerent account at this present day.

Tyrus is now called (by the Turkes) Sur, because there beginneth the land of Siria, which they call Sur; Tyrus is destroyed, and no such Citie now standing, only the name of the place remaineth, and the place is still knowne where it stood. Eight miles from Tyrus towards the East is the Citie Sarepta, of the Sidonians, where the Prophet Elias raised the widowes sonne from death to life.

We saw also Baruta, where sometimes was a great trade for Merchants, but from thence they remoued it to Damascus, and from Damascus to Tripoly, and of late, from Tripoly to Sidon. Ioppa is not farre from these parts, oftentimes Barkes come from the one to the other.

Scanderone.

At our returne we went aboard, and presently set saile for Scanderone, (as it is now called by Turks;) otherwise called Alexandretta by the Christians, which is the very bottome and vtmost border of all the straights. The ayre is very corrupt, and infecteth the bodies, and corrupteth the blood of such as continue there many daies, partly by reason of the dregs of the sea, which are driuen thither: and partly by reason of two high mountaines which keepe away the Sunne from it a great part of the day. And it is very dangerous for strangers to come on shoare before the Sunne be two houres high, and haue dried vp the vapors of the ground, or to stay on shoare after Sunne setting. The waters also neere vnto the towne are verie vnholsome, comming from a moorish ground; but at the fountaine, a mile off, there is exceeding good water to drinke. It is farre more healthfull to sleepe aboard then on the shoare.

Scanderone is in Cilicia; and Cilicia is the Country Caramonia, (as it is now called) in the lesser Asia, and is diuided into two parts, viz. Trocher and Campestris. It hath on the East, the hill Amanus; on the North, Taurus: on the West, Pamphilia: on the South, the Cilician sea.

Scanderone is the port for Aleppo, where all our Merchants land their goods, and send them vp to Aleppo, vpon Camels. The Carauans vsually make three daies iourney betwixt Scanderone.

rone and Aleppo. Whiles our Cammels were preparing, wee tooke boat and went to an ancient towne by the sea side, called at this day Byas, but of old, Tarsus, a Citie in Cilicia, where S. Paul was borne, mentioned Act. 22. 3. which towne is arched about (as many of their Cities are) to keepe away the heat of the Sunne, which Arches they call Bazars. *Tarsius in Cilicia.*

At the gardens neere Tarsus (and likewise at other gardens within three miles of Scanderone) wee saw great store of Silke-wormes, which at the first be but little graines like vnto Mustard-seed: but by the bearing of them in womens bosomes, they do gather an heat, whereby they come vnto life, and so proue wormes; they keepe them in tents made of reeds with one loft ouer another full of them, and feede them with leaues of Mulbery trees; these wormes (by naturall instinct) doe fast often (as some report) euerie third day.

Here we staied certaine daies to auoid the infection of Scanderone. The mountaines which obscure Scanderone, and make it more vnhealthfull, I take to be a part of Taurus, which is a great and famous Mountaine, beginning at the Indian Sea, and rising into the North, passeth by Asia vnto Mœotis, bordering vpon many Countries, and is called by many names. Sometimes it is called Caucasus, which is the highest hill in all Asia, which parteth India from Scythia, and is part of the hill Taurus. Sometimes it is called Amanus, which hill parteth Syria from Cilicia. And sometimes it is called by other names, according vnto the sea coasts along which it extendeth.

About Scanderone there are many rauenous beasts about the bignesse of a Fox, commonly called there Iackalles, engendered (as they say) of a Fox and a Wolfe, which in the night make a great crying, and come to the graues, and if there haue been any corse buried the day before, (if the graue be not well filled, with many great stones vpon it) many of them together, with their feet, do scrape vp the earth, and pull vp the corps and eat it.

At our returne from Tharsus, Edward Rose our Factor marine, prouided vs horses to ride to Aleppo, and a Ienesary called Parauan Bashaw, with two Ianizaries to guard vs, with necessary victuals for our selues to spend by the way, for there are no Innes nor victualing houses in that Countrie, but trauellers take victuals for themselues, and prouender for their horses with them. *Malims are chiefe Cariers.*

Our Merchants and passengers making hast to be gone from this contagious and pestiferous place Scanderone (which one verie well called, The bane of Franks) left their goods with the Factor Marine to be sent after them, because the Malims & Muckremen (as they call the Carriers) were not yet come downe with their horses. *Muckremen set horses to hire.*

Cammels to carrie them vp: but we met them at the fountaine of fiftes neere vnto Scanderone.

Bylan. About eight miles from Scanderone, we came to a towne called Bylan, where there lieth buried an English Gentleman, named Henry Morison, who died there comming downe from Aleppo, in company with his brother Master Phines Morison, who left his Armes in that Countrie with these verses vnder written.

To thee deare *Henry Morison*,
Thy brother *Phines* here left alone:
Hath left this fading memorie,
For monuments, and all must die.

Orontes. From Bylan we came to the plaine of Antioch, and went ouer the Riuer Orontes by boate, which Riuer parteth Antiochia and Syria. Antioch plaine is very long and large, at least ten miles in length. We lodged the first night at Antiochia in Pisidia, an ancient towne about 25. miles from Scanderone, mentioned Acts 11.26. where the Disciples were first called Christians. Heere we lodged in an house, but on the bare ground, hauing nothing to sleepe on, or to couer vs, but what we brought with vs, viz. a pillow, and a quilt at the most, and that was lodging for a Lord.

Antiochia in Pisidia.

This Antioch hath been, as a famous, so an exceeding strong Towne, situated by the Sea, and almost compassed (at the least on both sides) with exceeding high and strong rockes. The Inhabitants at this day are Greekes, but vnder the gouernment of the Turke, but for matters of Religion, ordered and ruled by their Patriarchs, for the Greeks haue foure Patriarches to this present day, viz. The Patriarch of Antioch, the Patriarch of Ierusalem, the Patriarch of Alexandria, the Patriarch of Constantinople, who ruleth all the rest. Yet as the Iewes, so also the Greekes to this day are without a king, and both they, and their Patriarks are but slaues to the great Turke.

And although their Patriarch of Constantinople bee counted their chiefe Patriarch: yet I haue knowne one Milesius (a learned man indeed) who was first Patriarch of Constantinople, preferred to the place by Master Edward Barton, an English Gentleman, and Lord Ambassadour for Queene Elizabeth, of famous memorie, (and the mirror of all Ambassadours that euer came to Constantinople) who for his wisdome, good gouernment, policie, and Christian cariage hath left an immortal fame behind him in those Countries to this present day, and lieth buried at an Iland of the Greeks, within twelue miles of Constantinople called Bartons Iland to this day.

Bartons Iland.

After whose death, this good man Milesius was by the Greekes displaced from being Patriarch of Constantinople: (which they durst

durſt not doe (whiles maſter Barton was liuing) becauſe, being a man of knowledge, hee laboured to reforme the Grecks from many of their ſuperſtitious cuſtomes. Whereupon (preſently after the death of maſter Barton) they ſaid their Patriarch was an Engliſhman, and no Greeke, and therefore Manzulled him, that is: diſplaced him. Yet bearing ſome reuerence towards him for his learning, made him Patriarch of Alexandria. And being there Patriarch, he excommunicated the Patriarch of Antiochia, becauſe he accepted of reliefe at the Popes hand; and made him come to Alexandria, to humble himſelfe vnto him, and acknowledge his fault before hee would ſuffer him to execute his Patriarkes office.

Maſter Henry Lello (a learned, wiſe, and religious Engliſh Gentleman, ſometime ſtudent in Oxford, and afterwards at the Innes of the Court) ſucceeded Maſter Barton in his place, and in many things exceeded him, eſpecially in his religious carriage and vnſpotted life: and had not the times been more troubleſome in his regiment, then in the time of his predeceſſor M. Barton; he would euery way haue gone beyond him. He firſt of all reformed his family, and afterwards ſo ordered himſelfe in his whole carriage, that he credited our Countrie: and after ten yeeres gouernment of the Engliſh Nation there, he returned into his Countrie with the teares of many, and with generall good report of al Nations there dwelling or ſoiourning; and is worthily by his excellent Maieſty rewarded with Knighthood for his good ſeruice.

If Mileſius had liued, this good Gentleman would haue reſtored him to Conſtantinople, as he placed many other Archbiſhops both at Salonica, (of old called Theſſalonica) and elſewhere.

In the Mountaines betwixt Scanderone and Aleppo, there are dwelling a certaine kind of people called at this day Coords, comming of the race of the ancient Parthians, who worſhip the diuell, & alleage for their reaſon in ſo doing, that God is a good man, and will doe no man harme, but that the diuell is bad, and muſt be pleaſed leſt he hurt them. There was one of our Carriers a Muccreman and Malim, named Abdell Phar, who was ſaid to be of that race and religion. Coords.

There is alſo, although not in the direct way, (yet for ſafetie and pleaſantneſſe of the way, it is ſometimes taken in the way to Aleppo) an ancient City called Achilles, where one Aſan Baſhaw ruleth like a King (paying duties to the Turks) ſucceſſiuely from his predeceſſors, comming of the houſe of Sanballat, who hindred the building of the Temple of Ieruſalem, who is called to this day, Eben Sumbolac; that is, the ſonne of Sanballat: and all his kinred call one another, Ammiogli, that is, Brother Ammonite; for they *Achilles.* Neh. 4. 1.

they account themselues of the race of the Ammonites. This Asan Bashaw is now old, and (for the most part) referreth all matters of gouernment to his kinsman Vseph Bege, that is, Lord Ioseph.

The second night, in our trauell from Scanderone, wee lodged at a place called The gardens, in the open fields, hauing the ground to our bed, a stone to our pillow (as Iacob in his trauell had) and the skie to our couering. And many poore trauellers in these parts (who come vnprouided) haue nothing els but the aire for their supper, except they can meet with the fruits of trees, or hearbes of the fields. We met in some places with villages of Tents, where our Ienesarie Parauan Bashaw being partly feared and partly loued amongst them) brought vnto vs from them, bread and water oftentimes. Their bread is made all in cakes, after the ancient manner, as Abraham entertained Angels with hearth cakes. At one place we had also presented to vs very good sweet goates milke, and also good sowre milke, turned by art, which is the most common dish in those hot Countries.

Hanadan. The day following, we came about none to a village called Hanadan, eight miles on this side Aleppo, ouer against which village, on the right hand, on the top of the hill, there is (as the Iewes report) the sepulcher of the Prophet Ieremie. At this village Hanadan, there are many pigion houses, whereof the poore people make much profit, bringing them to Aleppo to sell. At this village wee dined with Muskmelons, Sambouses, and a Muclebite. And after dinner we slept an houre or two (as the custome of the Countrie is) and then rode forwards towards Aleppo, whither we came by fiue of the clocke, and were kindly entertained at Cane Burgol by the worshipfull Richard Colthrust Esquire, Consull for the English Nation there.

Sambouses are little pasties.

Muclebite, a dish made of egges and hearbs.

Syria is in Asia, hauing on the East, Euphrates: on the West, Ægypt; on the North, Cilicia; on the South, Arabia.

A description of Syria.

Assyria toyneth vnto Syria, and hath on the East, Media; on the West, Mesopotamia; on the North, Armenia Minor; on the South, Susiana. About sixty miles from Aleppo, the riuer Euphrates and Tygris meet, at a place called vulgarly Beere or Birha, but of old it was called Mesopotamia, where Laban dwelt at Padan Aram. And there is yet a heap of stones (within halfe a daies iourny of Aleppo, neere vnto Tædith, inhabited by Iewes) where Laban following after Iacob, made couenant with him, which Laban called Iegar-sahadutha, that is, An heape of Witnesses. But Iacob called it Galeed, that is, A Watch Tower, as wee reade, Gen. 31. 47

Mesopotamia.

Nineue. The City Niniue was in Assyria, situated by Tygris, whereof now there is no memoriall left. But in the place where Niniueh stood,

ſtood, there is a little towne called Muſcla, from whence the inhabitants of that place bring a kind of linnen cloath called Muſlina to Aleppo, to ſell to Merchants there. At Birha, by the Riuer Euphrates, they that goe to Babylon, vſually take boat, but ſtay vntill their boats be made, and then buy them, and goe downe the Riuer Euphrates with a ſwift currant, but cannot come back againe by water.

Babylon is now called by the Turks, Bagdat. It is alſo gouerned by Turks. It boardereth vpon Perſia. A great part of Meſopotamia and Aſſyria is alſo called Babylonia, of the City Babylon. Also there is a City in Egypt called Babylon, not farre from the Ile Delta, built by certaine Babylonians. *Babylon is called Bagdat.*

Betwixt Aleppo and Babylon, Merchants trauell often ouer the deſart of Arabia, and euery quarter of the yeere Carauans come from thence with many hundred Camels laden with merchandiſe. And their cuſtome hath been, and is ſtil ſometimes, when they haue occaſiõ to ſend ſome ſudden newes from Babylon, to faſten ſome briefe writing to one of the wings of a Bagdat, or Babylonian pigeon, or about her necke, in ſuch ſort, that it may not hinder her flying, and to ſend her therewith to bring newes to Aleppo, which is at ỳ leaſt ten daies iourney off: which when I heard at the firſt, it ſeemed to me wonderful ſtrange, and almoſt incredible: but after I vnderſtood how they traine them to it, the ſtrangeneſſe thereof was diminiſhed. For when the hen doue ſitteth, or hath yong ones, they take the cock pigeon and put him in a cage, and when the Carriers goe with their camels, they ſet the pigeon in an open cage on a camels backe, and when they are a daies iourney or two from home, let him at liberty, who preſently mounteth vp aloft, and beholding his way, neuer ceaſeth flying vntill he come to his mate; which any of the houſe perceiuing, looke for ſome paper faſtened about him, and ſo in poſt haſte vnderſtand ſpeedie newes. And ſo by degrees they traine them further and further to the places of their trafficke. This I haue knowne put in practiſe, and performed by an Engliſh Merchant of Aleppo, who in ſuch ſort ſent a Badgat pigeon to Scanderone, three daies iourney from Aleppo, and by her returne, vnderſtood when ſhippes arriued thither, and departed from thence: which ſeemeth not vnto me ſo ſtrange as that which we reade of, performed by a Cobler of Rome, who taught a daw to ſpeake, and to ſalute the Emperour as he paſſed by, with theſe words, Saluc Cæſar; which the Emperour hearing, gaue vnto the Cobler a good reward, and bought his daw: which another poore man in Rome perceiuing, hoping to get the like reward, tooke vpon him to teach another daw, the ſame leſſon; and day and night as he ſate at his worke, vſed ſtill to prac- *Pigions carrying letters.*

tle vnto his daw, and bid him say Salue Cæsar: and when he perceiued hee could not make his daw once frame himselfe to pronounce those words, he chafing, rapped him on the bill, and said, Operam & oleum perdidi; that is, I haue lost my labour in vaine: yet still continued his diligent endeuour, and by often repeating both Salue Cæsar, and Operam & oleum perdidi, in the end his daw had learned both the one and the other, and when the Emperour passed by, said, Salue Cæsar; the Emperour answered, Tales habeo domi salutatores; that is, I haue such saluters inow at home: whereupon the daw replied, Operam & oleum perdidi: which the Emperor hearing, bought this daw also, because he had one lesson more then the other, and rewarded the poore man well for his labour.

I am bold to write vnto you in absence as pleasantly as I was wont to speake vnto you in presence, whereby you may perceiue I am still the same man, and of the same mind, and as merry out of England as euer I was in England.

A description of *Syria.*

But to proceed in my discourse & description of Syria: All Syria of old was called Aram, and the Syrians, Aramites. But especially I doe reade of three of the chiefest Cities in Syria, called by the name Aram: The first was Aram Naharaim, which was Mesopotamia; for Nahar in Hebrew signifieth a Riuer, and Naharaim is the duall number thereof, signifying two Riuers, which were Euphrates and Tygris. Mesopotamia the Greeke word signifieth the same, comming of two Greeke words, viz. μεσος, which signifieth the middle, and ποταμος, which signifieth a Riuer; & therefore was it called Mesopotamia, because it was situated betweene two Riuers, that is, Euphrates and Tygris.

The second was Aram Damasek, that is, Damascus, which is is still the chiefest City in all Syria.

The third was called Aram Sobah, which some thinke to haue been that City which is now called Aleppo. And of this Aram Sobah I find mention made, 2. Sam. 8. 3. 4. 5. And also in the title of the sixtie Psalme, where mention is made of the salt Valley, which is but halfe a daies iourney from Aleppo, which is a verie great plaine, without grasse growing on it, the very sand whereof is good salt naturally: after raine, being dried againe by the sunne, they gather it. There is also a little Iland or mountaine in the midst thereof, plaine on the toppe, which yeeldeth the best salt.

Some Iewes there dwelling, doe also say, that Aleppo was the City Sephernaim: but I thinke it to be a latter Citie, which some say was called Apollonias: but I know no reason for it, except it were built by one of that name. Howsoeuer, it should seeme this

this City Aleppo hath often changed her name, and that, if it were not Aram Sobah, yet to be built not farre from the place where Aram Sobah stood. But the Turkes (changing the names of all places where they come) call Aleppo at this day Halep, which signifieth Milke, because it yeeldeth great store of milke.

Aleppo is inhabited by Turkes, Moores, Arabians, Iewes, Greekes, Armenians, Chelfalines, Nostranes, and people of sundrie other Nations.

The Turkes come of Magog the sonne of Iapheth. For (as we reade, Gen. 10.1.) Noah had three sonnes, Shem, Ham and Iapheth.

Shem and his posteritie dwelt in Syria, in Chaldæa, and in Persia, being the East parts of the world, whence came the Syrians, the Aramites, the Chaldeans, and the Persians. The sonnes of Shem are named, Gen. 10.22. to be these, Elam, Ashur, Lud, and Aram. Of Elam came the Elamites or Persians; of Ashur the Assyrians; of Lud, the Lydians; of Aram, the Aramites or Syrians. These sons of Shem, with their posteritie, are cast out of the holy Line, who were deadly enemies to their kindred, Gen. 10.22.23.

Ham with his seed went into Canaan, being the South part of the world, of whom came the Canaanites, the Egyptians, Ethiopians, and the Arabians. The sonnes of Ham are set downe, Genes. 10.6.7.8.9.10.&c, to be these, Cush, Mizraim, Put, and Canaan.

Of Cush came Nimrod a mighty hunter, the builder of Babel.

Of Mizraim came the Egyptians, who in Hebrew are called Mizraims.

Of Put came the Blacke-Moores.

Of Canaan the Caanites: and so forth, as you may reade, Genes. 10.

Iapheth went with his seed into the Westerne and Northerne parts of the world: Of whom came the Greekes, the Medes, the Simbrians, the Germanes, the Scythians, the Turkes, and the Thratirians.

The Iles of the Gentiles came of Iapheth and his sonnes.

The sons of Iapheth are set downe, Genes. 10.2.5. to be these, Gomer, Magog, Madi, Iauan, Tuball, Mesech, Tiras, &c.

Of Gomer came the Tartarians.

Of Magog, the Turkes and Scythians.

Of Madai, the Medes.

Of Iauan, the people of Asia and Græcia.

And what people proceeded of the rest, you may reade Ezech. 27.1.13. Ezech. 38.1.2. &c, Ezech. 39.2. unto which places I referre you for the rest: for I desire to be briefe, lest by ouer prolixnesse in writing, I be ouer tedious to you in reading.

Religion of the Turkes.

I promised you in my last letters, to write vnto you by the next, of the Religion, Gouernment, Manners and Customes of the Turks, and other Nations there dwelling or sojourning. Wherfore, that I may the better make knowne vnto you their Religion, I will begin with the first Author thereof, which was (no doubt) the diuell, who vsed that false Prophet Mahomet as his instrument to broach it abroad.

Diuers Prophets haue foretold of the wickednesse and tyrannie of the Turks: but I will onely recite the Prophecie of Daniel, chap. 7. 7. which is very notable, and agreeth especially vnto the time when this impiety and tyranny did begin. After this (saith Daniel) I saw in the visions by night, and behold, the fourth beast was fearefull, and terrible, and very strong. It had great iron teeth; It deuoured, and brake in peeces, and stamped the residue vnder his feet; and it was vnlike to the beasts that were before it, for it had ten hornes. Hitherto spake Daniel of the fourth, that is, the Romane Empire, and of the crueltie of the same, and of the ten kings in subiection thereunto.

Now followeth the Prophecie of the Turkish Kingdome, in these words, Dan. 7. 8. As I considered the hornes, behold, there came vp among them another little horne, before whom there were three of the first hornes pluckt away. And behold, in this horne were eies like the eies of a man, and a mouth speaking presumptuous things.

And afterwards, verse 23. The fourth beast shall be the fourth Kingdome in the earth, which shal be vnlike to all the Kingdomes, and shall deuoure the whole earth, and shall tread it downe, and breake it in pieces. And the ten hornes out of this Kingdome, are ten Kings that shall rise; and another shall rise after them, and hee shall be vnlike to the first, and hee shall subdue three Kings, and shall speake words against the most High, and thinke that he may change times and lawes. Hitherto Daniel, whose Prophecie the euent hath proued to be true. For Anno Dom. 591. (Mauritius then Emperour of the Romans, and raigning in Constantinople) was Mahomet borne in Arabia, in a base Village called Itraripia. His parents were of diuers Nations, and different in Religion. His father Abdallas was an Arabian: his mother Cadige a Iew both by birth and profession. His parentage (according to most Histories) was so meane and base, that both his birth and infancie remained obscure, and of no reckoning, till that his riper yeeres (bewraying in him a most subtill and crafty nature and disposition) did argue some likelihood, that the sharpnes and dexterity of his wit would in time abolish the baseneſse and obscurity of his birth. And soone did he make shew and proofe thereof: for being trained vp

Mahomets birth and Parentage.

vp of a boy in the seruice of a rich and wealthy Merchant, by his great industry and diligence, he so insinuated and wrought himselfe into the good fauour and liking both of his master and mistresse, that when his master died, and had left all his wealth and riches vnto his wife, shee made choise of her seruant Mahomet for her husband, making him Lord and Master both of her person, and of her substance. The man being thus raised from base and low degree, to great wealth and possessions, and hauing a working and aspiring head, did from thenceforth plot and imagine how hee might raise himselfe in honour and reputation; presuming that the greatnesse of his wealth would bee a fit meanne to worke his higher fortunes. Neither was he deceiued in the expectation of his hope: For consorting himselfe with one Sergius, a fugitiue Monke, a notable Heretike of the Arrian Sect (whom he had made bounden vnto him by his great liberalitie) there grew so strict a league of amitie, and secret familiaritie betweene them, that they had many times priuate conference, how, and by what meanes Mahomet might make himselfe way to rise in honour and estimation. After much consulting and debating of the matter, the best course which they conceiued to effect their purpose, was to coine a new kind of Doctrine and religion, vnder colour whereof (the times then being troublesome, the people full of simplicitie and ignorance, Religion also waxing cold, and neglected) they thought it an easie matter to draw many followers vnto them, and by that meanes to grow great in the eie and opinion of the world. Hereupon these two hellhounds (one of them being an arch enemie vnto Christ and the truth of his Religion, and the other seeming a meere Atheist or prophane person, neither perfect Iew, nor perfect Christian) patched vp a particular doctrine vnto themselues out of the old and new Testament, deprauing the sense of both of them, and framing their opinions according to their owne corrupt and wicked affections; they brought forth a monstrous and most diuelish Religion, sauouring partly of Iudaisme, partly of Christianitie, and partly of Arrianisme, as I will shew you more particularly in that which followeth: But first marke (I pray you) how Daniels Prophecie (before set downe) is proued true.

Anno Dom. 623. Herachius being Emperour, Mahomet moued sedition, and forthwith the Saracens or Arabians ioyned together these three dominions, Egypt, Syria and Aphrica, which are the three hornes plucked from those ten hornes of the fourth beast: and Daniel ascribeth to this little horne, that is: to the Turkish Empire, three notes whereby it may be knowne.

1. The first whereof is a new Law contrary to the Law of

God. For the eies doe signifie a law subtilly inuented.

2. The second marke is, Blasphemie against the most high, which is Christ. For the mouth speaking words against the true God, signifieth blasphemies against the Sonne of God.

3. The third note is crueltie towards the Church; And he shall consume (saith he) the Saints of the most High.

4. The fourth is, an endeuour to abolish the Gospell and the Church. He shall thinke (saith he) that he may change times and lawes.

God would haue this prophecy to be extant for a strengthening of the godly against the crueltie of Turks, that when they should see the euent to answeare to the prophecy, they might not be offended at the stumbling blocke of so great persecution, and of such reuolting from the true Church. And therefore being thus forewarned by the Prophet, let vs take heart to our selues against this Turkish tyranny and wickednes, especially seeing how the euent hath answered to the prophecie. For there haue foure Monarchies been one after another. And now raigneth a people which are enemies to God, that openly doth abolish the Prophetical and Apostolicall Scriptures. Thus you may see how fully Daniels Prophecie is fulfilled

How the *Turks* began.

I will now proceed to shew more plainely how the Turkes began, multiplied, and encreased.

Mahomet in his youth, by reason of his pouertie, liued by theft and robberie. Afterward hauing heaped much riches together, he was a souldier among his countrie men the Arabians vnder Heraclius. In the warre he found occasion of principalitie and power. For when the Arabians being offended with Heraclius for denying them their pay, and for his religion had seuered themselues from him, Mahomet ioyned himselfe to the angried souldiers, and stirred vp their minds against their Emperor, and encouraged them in their defection. Whereupon, by a certaine company of Souldiers, hee was chosen to bee their Captaine (as they commonlie are exalted in euerie commotion, which fauour the wicked enterprise of the rebellious people, and set vpon the mightie, and gouernours.)

In this new Captaine many could not abide the baseness of his birth, nor the odiousnesse of his former life, especially, they loathed him for a disease he had, which was the falling sicknesse. He therefore to redeeme himselfe from this contempt (which is an easie matter among the foolish common people) pretended a diuinity in his doings, faining himselfe to enter communication with God, and so when he talked with him, to be rauished out of himselfe, and seemed like vnto one afflicted with the falling sickness. And therfore

he

he said plainely (but vntruely) how he was no more a Captaine and Prince elected through the fauour of Souldiers, but a Prophet, and a Messenger of almightie God, that vnder the shew of diuinity, he might haue al men the more obedient vnto his words.

But, for as much as he was rude altogether and vnlearned, hee adioyned vnto himselfe two maisters and counsellers that were Christians: the one whereof was Sergius an Arrian, and the other Iohn Nestorius; to whom there came a third who was a Iew, a Talmudist. Of which three, euery one of them defended his seuerall sect.

Whereupon Mahomet supposing that he should not only gratifie his companions, but also the more easily allure all nations vnto himselfe, receiued all, that is: The pertinacie of Arius, the error of Nestorius, and the vaine inuentions of the Thalmudist. And therefore he receiued from the Iew Circumcision; from the Christians sundry washings, as it were Baptismes. And with Sergius he denied the Diuinity of Christ. Now some worshipped Idols, others were Baptised, and somewhat instructed in Christianitie, who, as soone as they had left the Romane Emperour for the hatred they bare against him, renounced forthwith the religion which he defended, euen after the example of those ten tribes of Israel, 1. King. 12. which reuolting from the house of Dauid vnto Ieroboam, despised the lawes of their Fathers, and went from the seruice of the onely true God, vnto the inuocation of diuels.

Mahomets manner to enlarge and establish his Kingdome was this, (which also his maisters taught him.) How the *Turkes* increased.

He said how God at the first, to mankind sent Moses; after him, Iesus Christ; who were indewed with the power to worke miracles. But men gaue small heed to them. Therefore he determined to send Mahomet, a warrier without miracles, that whom miracles had not moued, weapons might compell.

Hee said how hee was the last messenger, and that after him none should come; how Christ in the Gospell had prophecied of him, and how tidings was of him through a wonderfull light, which passed from Eua by succession of kind through all women, euen to his very mother.

See the subtiltie of this dissembler and deceiuer Mahomet, who knowing that he was destitute altogether of the heauenly gift to worke miracles; hee fained that he was sent with the sword. But this armed man at the length was vanquished, and receiued a soare wound in his mouth, whereby hee lost some of his chæke teeth, and was throwne into a ditch, and put to a shamefull foyle, and that, the verie day before hee had (from the oracle of God) promised victory to him and his. Yea, and while he was yet a com-

mon

mon thiefe, he was oftentimes beaten sore of the Drianites, whose Cammels he set vpon returning from Mecha.

And that Citie which hath him now in honour, sometime adiudged him vnto death, as a very hurtfull thiefe, and appointed a reward if any could bring him vnto them, either quicke or dead.

This champion, first a thiefe, afterwards a seditious souldier, then a runnagate, after that a captaine of a rebellious hoaste, perswadeth light heads, enemies to the true Religion, how he is the messenger of God; whereby we may gather how great the power of Satan is in them, which imbrace not the truth. Whereof it is, that at this day that aduersarie of God defendeth his blasphemies against God, by Turkish and Mahometicall force, according to the prophecie of Daniel,

OF MAHOMETS LAWES AND EIGHT Commandements.

AND for the better broaching abroad of his diuelish religions he hath prescribed certaine Lawes or Commandements, and fortified the same by policie.

His Lawes are in number eight, which are partly Politticall, and partly Ceremoniall.

The first, concerning God, which is this.

1. God is a great God, and one onely God, and Mahomet is the Prophet of God.

In this Commandement they acknowledge a God; and also Christ they acknowledge to be a great Prophet: but deny him to be the Sonne of God, for God (say they) had no wife, and therfore could haue no son. But Mahomet they hold to be a greater Prophet then Christ, and the last Prophet of all.

For it is a common saying amongst them, that Abraham was the friend of God, Moses the messenger of God, Christ the breath of God, and that Mahomet was the Prophet of God. They speak reuerently of them all foure, and punish as well those that blaspheame Christ, as those that speake euill of Mahomet. Yea, they acknowledge Christ to be the Sonne of the Virgine Mary, but not to haue been borne according to the common course of nature, but to haue proceeded from her breasts. And as for his conception by the holy Ghost they know not what it meaneth; neither doe they know whether there be any holy Ghost or not. But in their prayers they often reiterate these words together, hu, hu, hu: that is, he, he, he. In despite of al the Christians there is but one God; he, he, he, alone is God. For they hold, because we acknowledge three

persons.

persons, that therefore we worship three Gods, and they acknowledge but one God, and are altogether ignorant of the Trinitie in Unitie, and Unitie in Trinitie.

The second Commandement is, concerning their dutie toward their Parents, in these words.

2 Obey thy parents, and doe nothing to displease them, either in word or deed.

How badly this dutie is performed among them, I know by experience: for I did neuer reade or heare of more disobedient children to their parents, either in word or deed.

The third is concerning their Neighbours, which is this:

3. Doe vnto others as thou wouldest be done vnto thy selfe.

Some of them are iust in their dealings one with another; but most of them vniust and deceitfull in their proceedings with strangers, some few shopkeepers only excepted.

The fourth is concerning prayer, wherein is required,

4. That euery man fiue times a day repaire to their Churches, to make publike prayer vnto Mahomet.

The Turkes haue no bels, but very faire Churches, and high Steeples; and at the houres of their publike prayer they are called to Church by the voice of Criers, who go vp into their steeples, and cry with a loud voice, Come now and worship the great God. And sometimes also thus: La Illa Eillala, Mahomet Resullala: that is, God is a great God, and Mahomet is his Prophet. And sometimes no more but thus: Ollah hethbar: that is, God is alone: that is, There is but one God. And oftentimes there is but one Crier in one steeple. But on their Sabbath day (which is friday) and at sundrie other times, there are many men crying and bauling in euery steeple, like a kennell of hounds when they haue started their game.

The first meeting at publike prayer euery day, is before the rising of the sunne.

The second is about none or midday, and on their Sabbath day two houres sooner, and againe at none, so that they pray fiue times euery day, and on their Sabbath day, fiue times.

The third time for publike prayer euery day, is at the tenth houre of the day, called by the Turkes, Kindi; by the Moores, Assera, about three or foure of the clocke after none.

The fourth meeting is about Sunne setting.

The fifth and last houre of prayer, is two houres within night, before they goe to sleepe.

Before they come to prayer, they prepare themselues thereunto by outward washings of themselues, in token of reuerence, and suffer no women to come to their Churches, lest the sight of them

should withdraw their minds from prayer. And though they doe not come to Church, yet when they heare the voice of the Criers, they will pray whersoeuer they bee, and fall downe and kisse the ground three times.

Oftentimes also these Criers walke about the steeples in the euenings, and sing (after their rude manner) Dauids Psalmes in the Arabicke tongue. And when rich men heare them sing well, and with cleare voices, they are so delighted therewith, that they vse to send them money.

Their fifth Commandement is concerning fasting, viz.

5. That one Moone in the yeere, euery one (of any reasonable age) spend the whole time in fasting.

They haue but one Lent in the yéere, and then they fast generally in this manner: When the new Moone changeth, which they call Romadan, then during al that Moone, they fast al the day long betwixt Sun rising, and Sun setting, and neither eat nor drinke any thing at all. But when the Sunne setteth, then the crier calleth them to Church, and after they haue prayed, then they may eat what kind of meat they will (sauing swines flesh, which is forbidden by their Law) and as oft as they will, vntill Sunne rising: so that their Lent is but a changing of day into night. During this Moone Romadan, they obserue this kind of abstinence very strictly. And so soone as the next Moone changeth, which they call Byram, then their Lent endeth, and they hold a feast for three daies space together. At which time (they say) Mahomet deliuered vnto them their Law.

Their sixth Commandement is concerning Almes déeds.

6. Let euery man, out of his store, giue vnto the poore, liberallie, freely and voluntarily.

Their Almes is either publike or priuate.

Their publike Almes is a sacrifice, or offering of some beast for a sacrifice vnto Mahomet once euery yéere: which being killed, it is cut into small pieces, and giuen all to the poore.

Their priuate Almes (notwithstanding their Law) is much neglected; for I haue heard of many poore people, who haue died amongst them for want of reliefe: and in the way as I haue trauelled, I haue found some dead for hunger and cold. And though a man be neuer so poore, yet if he be not able to pay his Head money to the King yéerelie, they are beaten, and their women and children sold to pay it. If our murmuring and impatient poore were here but a short time, they would learne to bee more thankfull to God and man, and how to estéeme of a benefit bestowed on them, and not curse and reuile (as many of them do) if any one that passeth-by them doe not giue vnto them. The

Turkes

Turks are more mercifull to birds, cats, and dogs, then to the poore.

Their seuenth Commandement is concerning Marriage.

7. That euery man must of necessitie marrie, to encrease and multiplie the Sect and religion of Mahomet.

Their custome is to buy their wiues of their parents, and neuer to see them vntill they come to be married: and their mariage is nothing but enrolling in the Cadies booke. And it is lawfull for them to take as many wiues as they will, or as many as they are able to keepe. And whensoeuer he disliketh any one of them, it is their vse to sell them, or giue them to any of their men-slaues. And although they loue their women neuer so well, yet they neuer sit at table with men, no not with their husbands, but wait at table and serue him, and when he hath dined, they dine in secret by themselues, admitting no man or mankind amongst them, if hee bee aboue twelue yeeres of age. And they neuer goe abroad without leaue of their husbands, which is very seldome, except it be either to the Bannio, or hot Bath, or once a weeke to weepe at the graues of the dead, which is vsually on Thursday, being the Eue before their Sabbath, which is Friday, and the Iewes Sabbath on Saturday, and the Christians on Sunday, three Sabbath daies together in one Countrie. If their husbands haue been abroad, at his entrance into the house, if any one of their women bee sitting on a stoole, she riseth vp, and boweth her selfe to her husband, and kisseth his hand, and setteth the same stoole for him, whereon they sate, and stand so long as he is in presence.

If the like order were in England, women would be more dutifull and faithfull to their husbands then many of them are: and especiallie, if there were the like punishment for whores, there would bee lesse whoredome: for there, if a man haue an hundred women if any one of them prostitute her selfe to any man but her owne husband, hee hath authoritie to bind her, hands and feete, and cast her into the riuer, with a stone about her necke, and drowne her. And this is a common punishment amongst them; but it is vsually done in the night. And the man, if he be taken, is dismembred.

But the daughters and sisters of the great Turke are more free then all other men and women. For when their brethren die, they liue: and when they come to yeeres of marriage, their father (if hee be liuing) or brother (if he be King) will giue vnto them, for their husbands, the greatest Bashawes or Viziers whom they shall affect, and say vnto them, Daughter, or sister, I giue thee this man to be thy slaue and bedfellow: and if he be not louing, dutifull, and obedient vnto thee, here, I giue thee, a Canzhare (that is, a

dagger) to cut off his head. And alwaies after, those daughters or sisters of the King weare a broad and sharpe dagger: and whensoeuer their husbands (which are giuen vnto them by the King to bee their slaues) displease them, they may and do cut off their heads.

They exempt no calling from marriage, but hold it a blessing from God to haue many children: and the desire of many children maketh them take many wiues. The Great Turke hath many hundred, yea (as I haue heard) a thousand women only for his owne vse. And yet, as Augustus Cæsar spake of Herod, when hee killed his owne two sonnes Alexander and Aristobulus, with the infants of Bethlem, rather then he would faile of his purpose in killing Christ, It is better to be Herods hogge then his sonne; for his hogges liued, but his sonnes died: So it is better to be the Great Turkes hogge then his sonne: for they (being forbidden by their Law to eat swines flesh, kill no hogges, but all the sonnes of the Great Turke are strangled to death by their eldest brother (after the death of their father) to auoid treason.

Hatto.

A diuelish policy, and like vnto that of Hatto, a bishop of Mentz or Maguncе in Germany, who (as the Cronicles mention) 500. yeeres agoe, in time of a great dearth, called all the poore people in all the whole Countrie, into a great barne, pretending to make a great dole: But hauing them sure enough, he fired the barne, and burnt them all vp, saying, These be the Rats and Mice which deuoure vp the corne. This was his policie to make bread better cheap. But for this vnmercifull mercie, God made him an example for all vnmercifull men, to the worlds end. For a multitude of Rats came and deuoured him in such terrible sort, that where his name was written in windowes, walles or hangings, they neuer ceased till it were razed out; and drone him from house to house to saue his life. And where he had a strong Tower in the middest of the great Riuer of Rhene, which yet standeth there to be seene in the midst of the Riuer, he thought himselfe sure if hee could flie thither: Notwithstanding, the Rats swam after him thither, and there deuoured him: And it is called the Rats tower to this day, as Trauellers know, and I my selfe haue seene this present yeere 1608. Iuly 7. It standeth on a little Iland, in the midst of the Riuer of Ryne, betwixt the Cities Mentz and Cullen, or Colonia, neere vnto a Towne called Bingam on the one side of the Riuer, and another Towne called Baccara, on the other side the Riuer, where is made the best Rhenish wine in all Almania. Not farre from Sanquer, where there is a collar of iron fastened to a wall, wherein all freshe Trauellers are enforced, by their company, to put in their necks, to make them free, and are enhanced at Bobar vsually, or at Sanquer, if they lodge there.

Sultan

Sultan Mahomet (this great Turkes father) when he came to the Crowne, put to death nineteene of his brethren (according to the custome of his predecessors) as a wicked policie to preuent treason.

The Persians are yet somewhat better, (although too bad) where the eldest sonne is King after the death of his father, and all the rest of their brethren haue their eies put out, yet liue.

Other Turkes haue three wiues, and haue as many women-slaues as they can keepe, whom they vse as wiues, and esteeme them equall with their wiues.

The manner of their mariage is this. First, if a man like a young woman, he buyeth her of her father, and giueth a great sum of money for her, and then enrolleth her in the Cadies booke, that he hath bought her of her father for his wife, and then the friends feaste and banket together, and this is all they performe in mariage. Only the father of the young woman giueth great store of houshold stuffe with her, and this is carried openly by porters through the streetes of the citie on horses or Cammels, and sometime by men and women, the parties newly married going before with musicke playing before them.

Their eight Commandement is the same with our first.

8. Thou shalt not kill.

In their Alcoran it is written, that God hateth murder. And they say, that it is the second sinne which crept into the world after the creation, being first committed by cursed Cain, who killed his brother Abel. And their beliefe is, that this staine of wilfull murther is impardonable. But if it bee by meere chance, or in their owne defence, or else in lawfull warres, or in cases of iustice by the Magistrate, they hold it lawfull.

Often haue I heard Turkes brawle one with another, and in words most vilely reuile one another; but neuer did I see or heare of two Turkes in their priuate quarrels strike one another; neither dare they strike one another, for if they do, they are presently brought before the Magistrate, and seuerely punished. Yea, if one doe but lift vp his hand to strike another, he is cast into prison, and kept in irons, vntill hee haue paied some great fine, or receiued some other punishment. But they will strike Iewes and Christians oftentimes, who dare not strike them againe. If a man in secret be killed and found dead, either openly in the street, or priuately in an house, the maister of the house, or the parish where he dwelleth must find out the murtherer, otherwise he himselfe shall be accused of murther, and both he, and the whole Contrado where hee dwelleth must pay vnto the Subbashaw, so many hundred Dollers as shall be required at their hands.

And

And therefore the Subbashaws oftentimes being wicked men, doe hire some desperate person to kill a man in the night, that thereby he may take occasion to eat of the whole Contrado. Wee had an Englishman, not long since, who sleeping on the Tarras, (that is, on the top of the house) in the night, (as the custome of the Countrie is in ỹ heat of Sommer) who had his throat cut, being asleepe in bed, by two or three wicked men, who came from the street by a ladder to the top of the house; and after they had committed this murther, being discried by the barking of a dog, and seene also by the Master of the house through his chamber window where he slept, (but not plainely discerned, being somewhat darke) they made haste downe againe, and were neuer knowne. But on the morrow after, the Master of the house (an English man also) was in trouble himself, because he could not find out the murtherers, and it cost him an hundred dollers at the least before he could be freed, and the whole Contrado or parish, was also fined.

William Martin. Anno Dom. 1603. Sept. 18.

Iames Stapers.

In like sort, if an house bee robbed, he who is robbed, must either find out the thiefe, or else he himselfe shal be troubled for it, and put to a great fine.

If an house be but endangered by fire, either by the burning of a chimney, or any other small part thereof, without great harme, yet they will lay to his charge, who dwelleth therein, that he would haue burnt the whole Citie; and take from him all that hee hath, and imprison him as long as they please. Such secret murtherers, theeues, and violent oppressors are they; though their Lawes forbid murther and theft, and they themselues know those to bee guiltlesse whom they *eate vpon, and imprison.

*Turks call that eating, which we cal oppression, or extortion.

Yea, Mahomet himselfe alloweth to his Countrimen the Arabians, that is, to poore men, accustomed to liue vpon the spoile, he alloweth theft, and setteth a Law of reuengement. Hurt him (saith he) which hurts you. He saith also, He that either killeth his enemie, or is killed by his enemie, entreth into Paradise.

And it is no vnusuall thing amongst them, specially for Ienesaries, to kill their seruants as Butchers kil Calues, and throw them into a ditch when they haue done: & oftentimes for small offences, lay them downe on their backes, and hoise vp their heeles, and bind their feet together, and fasten them to a post, or a coule staffe, and with a great cudgell, giue them two or three hundred blowes on the soles of their feet: after which punishment, they are not able to stand on their feet for the space of many daies, and some of them goe lame alwaies after.

Seruants there are as vsually bought and sold in the market with them, as brute beasts amongst vs. whom they vse as slaues in all kind of drudgerie. It is better to be a seruant in England, then

then a Maister ouer many seruants in Turkey.

These are the eight Commandements of Mahomet.

But the two chiefest points forbidden in the Alcoran, are, the eating of swines flesh, and the drinking of wine. Yet many of them drinke wine vntill they be drunken: but I neuer heard of any Turkes would eate swines flesh.

The things considered, being so fond and ridiculous, it may seeme strange, that men of courage in Turkey, doe not forsake this deceiuer and deluder of mankind.

But it is the lesse strange if we consider how he hath fortified his law with foure bulwarks or strong defences.

1. First, he commandeth to kill them which speake against the Alcoran: and therefore no man dare gainesay or deny any thing contained in their Alcoran; but whosoeuer shall dare either to dispute against that booke, or to doubt of any Article therein written, he shall be sure, either to haue his tongue pulled out of his head, or els his bodie to be burnt and consumed with fire.

2. Secondly, he forbiddeth conference to be had with men of a contrarie sect or religion.

3. Thirdly, he forbiddeth credit to be giuen to any beside the Alcoran.

4. Fourthly he commandeth them to separate themselues altogether from other men, and to say, Let me haue my law, and take you yours: ye are free from that which I doe, and I likewise from that which you doe. And herein I hold it better for Merchants and other Christians to soiourne and to vse trade and traffick amongst Turkes then Papists; for, the Turke giueth libertie of conscience to all men, and liketh well of euery man that is forward and zealous in his owne religion.

But among the Papists, no man can buy and sell, vnlesse he beare the markes of the beast as Saint Iohn foretold, Reuelation 13.17.

Moreouer, to driue away all feare of damnation from the minds of his Disciples, Mahomet telleth them, that euery man shall be saued by his own Religion (he only excepted which reuolteth from the Alchoran vnto another Law) The Iewes by the Law of Moses; Christians by the Law of the Gospell; and the Saracens by the Law of Mahomet. And they hold, that at the day of iudgement all shall appeare vnder three banners; The Iewes vnder the banner of Moses, and Christians vnder the banner of Christ, and Turkes and other Mahometants vnder Mahomets banner, and vnder their conduct enter into Paradise, which they describe after an earthly, sensuall, and brutish manner; affirming, That the ground of Paradise is of gold, which is distinguished with pretious stones, *Mahomets Paradise.*

stones, and sweet flowers set thicke together, planted with al fruitfull trees, the pleasant Riuers running thorow the greene fields, whereof some powre out milke, others white honey, others the purest wine; and that there they shall be clothed with all sorts of colours, except blacke. And therefore the Turkes to this day weare no blacke; but when they see a man clothed in blacke, many of them will goe backe, and say they will flie from him, who shall neuer enter into Paradise. Yet whosoeuer will liue in quiet amongst them, must neither meddle with their Law, their women, nor their slaues.

A note for trauellers.

Mahomets comming to iudgement was expected 20. yeeres since; for their beleefe was, that Mahomet would come againe at the end of 1000. yeeres (as he promised them) and bring them to Paradise: which time expiring, and he not comming, they haue dealt more fauourably with him, and giuen him longer time; for they say he was extremely sicke, when he was asked of the time of his comming, and that hee answered them with such a low voice, that he could not well be vnderstood: and that they which reported that he would returne at the end of 1000. yeeres, mistooke him, for that he meant 2000. yeeres. At which time, if he doe not come (according to promise) they will looke for him no longer, nor beleeue in him any more, but become Christians.

The Moores are more ancient dwellers in Aleppo then Turks, and more forward and zealous in Mahometisme then Turks: yea all the Churchmen amongst the Turkes are Moores, whom the Turkes count a base people (in regard of themselues) and cal them Tots. Yet their Churchmen they haue in great reuerence; and not only theirs, but they reuerence Churchmen of all nations, and call them holy men, Saints and men of God.

I my selfe haue had great experience hereof both in the place of my abode at Aleppo, and in my iourney towards Ierusalem, and in other places. In Aleppo, as I haue walked in the streetes, both Turks, and Moores, and other nations, would very reuerently salute me after the manner of their Countrie: yea, their very souldiers, as I haue walked in the fields, with many other of our nation, without a Ianisarie to guard vs, though they haue bin many hundreds together, yet haue they not offered either me or any of my company wrong, for my sake, but haue said one to another, Hadah Cassies; that is, This is a Church-man, and therefore take heed what you do vnto him, for he is a good man, &c.

At Ierusalem many strangers of sundry Nations vnderstanding that I was an English Preacher, came and kissed my hand, and called me the English Patriark. Yea in all my ten yeeres trauels, I neuer receiued, neither was offered wrong by any Nation but

but mine owne Countrimen, and by them chiefly whom it chiefly concerned to protect mee from wrongs: yet haue I found them most forward to offer me wrong only for doing my duty, and following the order of our Church of England: knowing that I had none of the reuerend Fathers of our Church to defend me. So would it bee in England, if wee had not the reuerend Fathers in God, the Lord Bishops of our Church to protect vs. All other Nations, both Heathen and Christian, goe before vs herein, in reuerencing and prouiding for their Churchmen. The Turks honour their Muftie (which is their chiefe Ruler in Ecclesiasticall matters, next vnder the Grand Signior) as an Angell: The Nostranes, Greekes, Armenians, Chelfalines, and Christians of all other Nations, performe double honour vnto them: only in England, where there is a more learned Ministery (I speake by experience) then in any Nation in the world, they are least of all regarded: Which maketh our aduersaries, the Papists, say, (as I haue heard some of them speake in my hearing, many thousand miles from England) that if we our selues were perswaded of the truth of our religion, we would reuerence our Churchmen as they doe, and not scorne them and contemne them as we doe.

They also account fooles, dumb men, and mad men, Santones, that is, Saints. And whatsoeuer such mad men say or doe, though they take any thing out of their house, or strike them, and wound them, yet they take it in good part, and say, that they shall haue good lucke after it. And when such mad men die, they Canonize them for Saints, and erect stately Monuments ouer their graues, as we haue here many examples, especially of one, who (being mad) went alwaies naked, whose name was Sheh Boubac, at whose death they bestowed great cost on his funerall, and erected an house ouer his graue, where (to this day) there are Lamps burning night and day, and many idle fellowes (whom they call Daruises) there maintained to looke vnto his sepulcher, and to receiue the offerings of such as come to offer to Sheh Boubac, which they take to themselues, and there is no weeke but many come out of the citie of Aleppo and other places to offer. For this sepulcher is built on an hill, three miles from Aleppo, betweene the Kings garden and the fountaine of fishes. If any bee sicke, or in danger, they vow that if they recouer or escape, they will offer so much money, or this or that good thing to Sheh Boubac. *Sheh Boubac.*

There is also such another bedlam Saint in Aleppo yet liuing, whom they call Sheh Mahammet a Santone, who goeth alwaies naked, with a spit on his shoulders; and as bee goeth thorow the streets, the shopkeepers will offer him their rings; and if he thrust his spit thorow their rings, they take it for a fauour, and signe *Sheh Mahammet a naked Santone.*

of good successe: The like account they make if he take any thing from their shop boards, or bor them, or any of their house: yea they are yet more mad vpon this mad man then so, for both men and women will come vnto him, and kisse his hand, or any other part, sometimes his thighs, and aske him counsel, for they hold that mad-mens soules are in heauen talking with God, and that he reuea-leth secrets vnto them. In regard whereof, the Bashawes them-selues oftentimes, and chiefe Captaines will come vnto him with some present, and kisse some part of his naked body, and aske him whether they shal go to battel or not, & what successe they shal haue in war: And loke whatsoeuer he saith, they hold it for an Oracle.

Not long since, the Turks had a victorie against the Christians; and at their returne, they reported that this naked Santone Sheh Mahammet of Aleppo, was seene naked in the field fighting a-gainst their enemies, and that by his helpe they ouercame them, although he were not neere them by many thousand miles. Wher-by you may see how the diuel doth delude them still, as he did their forefathers at the first by Mahomets Machiaueilian deuices.

Daruises. Their Daruises also they haue in such reputation, that often times great Bashawes, when they are in disfauour with the King, and feare either losse of life, or goods, or both, to auoid danger, will turne Daruises, and then they account themselues priuileged per-sons from the rigour of their Law.

The witnesse of a Daruise or of a Churchman, will passe better then any mans witnesse besids, yea better then Sheriffes, whom they account of Mahomets kindred, and they are knowne from o-thers by their greene Shalhes, which no man else may weare: for greene, they account Mahomets colour, and if they see any Chri-stian wearing a garment of that colour, they will cut it from his backe, and beate him, and aske him how he dare presume to weare Mahomets colour, and whether he bee kin to God or not? This I haue known put in practise vpon Christians (not acquainted with the customes of the Countrie) since my comming: one for hauing but greene shoestrings, had his shoes taken away. Another wea-ring greene breeches vnder his gowne (being espied) had his bree-ches cut off, and be reuiled and beaten.

We of more knowledge come far behind them in reuerencing the Preachers of the truth, and prouiding for them; and it is to be feared that they shall rise vp at the day of iudgement, and con-demne vs herein.

The Turks haue no Printing amongst them, but all their Law and their religion is written in the Morisco tongue, that is the Arabicke tongue. And he is accounted a learned man amongst them, that can write and read. And as for the Latin tongue, he is a

rare

rare man amongſt them that can ſpeake it. Some few amongſt them haue the Italian tongue: and many (eſpecially in and about Conſtantinople) ſpeak the vulgar Græck, that is Romeica tongue. For in Conſtantinople there are as many Grecians and Hebrues as Turkes.

The poore amongſt the Moores and Turks at Aleppo, beg oftentimes in the ſtreetes in the name, and for the ſake of Syntana Fiſſa, who was (as they ſay) a whore of charity, and would proſtitute her ſelfe to any man Bacheeſe, as they ſay in the Arabick tongue) that is gratis freely.

The diet of the Turks is not very ſumptuous, for the moſt common diſh is Pilaw, which is good ſauorie meat, made of Rice and ſmall morſels of Mutton boiled therein, and ſometimes roſted Buckones, (that is, ſmall bits, or morſels of fleſh.) Their more coſtly fare is Sambouſe and Muclebits. Sambouſes are made of paſte like a great round Paſtie, with varietie of Hearbes and Meates therein, not minced but in Buckones. A Muclebite is a diſh made of Egges and Hearbes. Their ſmaller Sambouſes are more common, not ſo big as a mans hand, like a ſquare Paſtie, with minſed meat therein. They haue alſo varietie of Hellowap, that is, ſweet meats compounded in ſuch ſort, as are not to be ſeene elſewhere. The poorer ſort feed on Hearbs and Fruits of the trees. Their moſt common drink is Coffa, which is a black kind of drink made of a kind of Pulſe like Peaſe, called Coaua; which being ground in the Mill, and boiled in water, they drinke it as hot as they can ſuffer it; which they find to agree very well with them againſt their crudities and feeding on hearbs and raw meats.

Fiſſa.

Diet of the Turkes.

Pilawe.

Coffa.

Other compound drinks they haue called Sherbet, made of water and ſugar, or honey, with ſnow therein to make it cole; for although the Countrie bee hot, yet they keepe ſnow all the yeere long to cole their drinke.

It is accounted a great curteſie amongſt them to giue vnto their friends when they come to viſit them, a Fin-ion or Scudella of Coffa, which is more holeſome then toothſome, for it cauſeth good concoction, and driueth away drowſineſſe. Some of them will alſo drink Berſh or Opium, which maketh them forget themſelues, and talke idlie of Caſtles in the aire, as though they ſaw Viſions, and heard Reuelations.

Their Coffa-houſes are more common then Ale-houſes in England; but they vſe not ſo much to ſit in the houſes, as on benches on both ſides the ſtreets neere vnto a Coffa-houſe, euery man with his Fin-ion full; which being ſmoking hot, they vſe to put it to their noſes and eares, and then ſup it off by leaſure, being full of idle and Ale-houſe talke whileſt they are amongſt themſelues drin-

king of it; if there be any newes, it is talked of there. They haue also excellent good fountaine waters in most places of that countrie, which is a common drinke amongst them, especially in Sommertime, and in their trauels at all times of the yeere.

Some of our Merchants haue weighed their water and ours in England when they haue come home, and haue found their water lighter then ours by foure ounces in the pound; and the lighter the water is, the more pleasant it is to drinke, and goeth downe more delectably, as if it were milke rather then water.

In great Cities where the fountaines are either farre off, or not so plentiful, there are certaine poore men which go about the streets from morning to night with a Beares skinne full of water, sowed vp and fastened about his shoulders like a Tinkers budget, with a bole of brasse in his hand, and offereth water freely to them that passe by, except they giue them any thing in curtesie, (some seldome times.)

Salutations of the Turks.

The greatest part of them are very curteous people amongst themselues, saluting one another at their meetings with their hand on their breast (for they neuer vncouer their head) with these words: Salam Alike Sultanum: that is, Peace be vnto you Sir. Whereunto the other replieth, Alekem Salam, that is: Peace bee to you also. And sometime thus: Elph Marhabba ianum. Or in Turkish thus, Hosh Geldanos, Sophi Geldanos: that is: Welcome my deare friend. And in the morning, Subalkier Sultanum, that is, God morrow sir: and in the euening thus, Misalker Sultanum, that is, God euen sir.

And when friends and acquaintance meet, who haue not seene one another many daies before, they salute one another in Turkish thus: Neder halen? that is: how doe you? In Arabicke thus, Ish halac Seedi? that is: How doe you Sir? And Ish babtac? that is: how doth thy Gate? (meaning all within his gate) And so proceed by particulars to aske, how doth thy child, slaue, horse, cat, dog, asse, &c. and euery thing in the house, except his wife; for that is held a very vnkind question, and not vsuall amongst them. And if a man come to their houses, and at the doore enquire of the children for their father, they will answer him: but if he enquire for the mother, they will throw stones at him and reuile him.

Their women (as hath been shewed before) haue little libertie to come abroad, except it bee on the Eue before their Sabbath, (which is Thursday) to weepe at the graues of the dead, or to the Bannios, or hot Bathes to wash themselues (as the vse of the Countrie is.) And when they come abroad, they are alwaies masked; for it is accounted a shame for a woman to bee seene barefaced: yea, they are so iealous and suspitious ouer them, that fathers will

will not suffer their owne sonnes, after they come to foureteene yéeres of age, to see their mothers.

These be their common salutations one to another.

Their more speciall salutations to great personages are these.

When a man commeth to salute the great Turke, or Grand Signior himselfe (into whose presence fewe are admitted, except Ambassadours and great Personages) they are led betweene two by the armes, for feare of a stab, by which meanes one of their Grand Signiors was once killed, and when they returne, they goe backwards; for it is accounted a disgrace to turne their backe-parts to a great man. In like manner they salute their Bashawes and other great men, (but not led by the armes) but with their hands on the brest, bowing downe their heads to kisse the skirt of his garment, pronouncing these words, Ollah towal omrac Seedi. That is: God prolong your daies Sir. And so long as they talke with a Bashaw they stand with their hands on their brest maiden-like, and bow low at their departure, and goe backward. They neuer vncouer their heads vnto any man, no not to the King himselfe; yea, it is a word of reproach amongst them to say when they mislike a matter, I had as liue thou shewedst me thy bare head.

They cal one another diuersly, and not alwaies by their names, but sometimes by their fathers calling, trade, or degree: as Eben Sultan, that is, The sonne of a King: Eben Terzi, The sonne of a Tailor.

And sometimes by their fathers qualities, as Eben Sacran, that is, The sonne of a Drunkard.

And sometimes by their markes, as Colac cis, that is, A man without eares: Cowsi Sepher, that is, Sepher with the thin beard.

And sometimes by their Stature, as Tow-ill, that is, A tall man: Sgire rugiall, that is, A little man.

And sometimes by their Offices, as I-asgee, that is, A Secretarie: Nibe, that is, A Clerke, &c.

And sometimes by their humours, as Chiplac, that is, A naked man; or, One who was of a humour to weare no cloathes but breeches.

But their common word of curtesie either to strangers, or such whose names they know not, or whom they purpose to reuerence, is Chillabee, that is, Gentleman. And there is no man amongst them of any degrée, will refuse to answer to any of these names. But if nature haue marked them either with gogle eies, bunch backes, lame legs, or any other infirmitie or deformitie, as they are knowne by it, so they are content to be called by it.

But they that haue gone on pilgrimage to their holy City Mecha, where their Prophet Mahomet was buried, at their returne

are called Hogies, that is, Pilgrims, as Hogie Tahar, Hogie Mahammet, &c. which is counted a word of great grace and credit amongst them. And the witnesse of an Hogie will bee taken before any other.

Of the Arabians.

THere are also many Arabians in Aleppo, called vulgarly, Arabs or Bedweens. They call themselues Saracens, of Sara; but they are rather Ishmalites, of Ishmael Abrahams sonne by Hagar, and therfore also called Hagarens. But some take them to be of the race of the Sabæans, which were wild and sauage people, of Sabæa, a Country in the middle of Arabia, towards the East, enuironed with great Rocks, where is great store of Cynnomon and Casia, Frankincense and Myrrh. which people came of Sheba, nephew to Ketura and Abraham. Their natiue Countrie was Arabia, a Countrie in Asia, betweene Iudæa and Egypt, so called of Arabus the sonne of Apollo. It is diuided into three Regions, which are these, Arabia Petrea, Arabia Deserta, and Arabia Fœlix. But at this day they haue no certaine Countrie or place of abode, but wander vp and downe thorowout all Syria, Assyria, Gallely, Iudæa, Palestina and Egypt. As in Iobs time they liued by theft and robberie and spoile of men, so doe they also to this present day. They haue two Kings at this day, viz. Dandan and Aborisha; the one their lawfull King, the other an Vsurper; and some follow the one, and some the other, and are bitter enemies one to another; yet haue I seldome heard of any great warres betwixt them, for they seldome meet. They neuer come into any walled Townes or Cities, for feare of treason: but liue in tents, and are here to day, and many hundred miles off within few daies after.

They are a base beggerly, and rogish people, wandering vp and downe, and liuing by spoile, which they account no sinne, because they are Mahomets Countrimen, and he allowed them libertie to liue by theft. Yet their Kings do no great harme, but take toule or tribute of the Carauans as they passe by, which if they pay willinglie, they passe quietlie, and are not robbed, but a little exacted vpon.

One of their Kings hath oftentimes pitched his tents neere vnto the City of Aleppo, and many Merchants being desirous to see them and their order, take occasion to present him with some smal present or other, which he tooke very kindly, and admitted them to his table, and gaue them a tent to lodge in all night: on the morrow for breakfast, one of them made him a minsed pie, and set it before him hot as it came out of the ouen: But as Diogenes accustomed

cuſtomed to fèd on roots, hauing a piece of a tart giuen him to eat, and as he was eating it, being aſked what it was, anſwered that it was bread; and when he was laughed at for his anſwer, he ſaid againe, Either it is bread of a very good making, or bread very well handled in the baking: So this Cynicall, or Diogenicall King accuſtomed to fèd groſely, hauing neuer ſéene a pie or paſtie before, maruelled what it was: and when he ſaw it cut vp and opened, and perceiued ſmoke to come out of it, ſhrunk back, fearing it had bin ſome engine to deſtroy him, and that the fire would follow after the ſmoke. But when he perceiued no fire followed the ſmoke, he was content to taſte of it, and highly commended it, as the daintieſt diſh that euer he taſted of in his life.

Theſe Arabian Kings neuer kéepe any money in their purſes, but ſpend it as faſt as they find it, and when they want, with their ſword they ſéeke a new purchaſe. Some are ſouldiers, fighting faithfully on any ſide that will giue them pay. Some of this rogiſh Arabian race follow neither of their Kings, but wander from place to place in caues and rocks, and liue by their ſword, not only robbing, but killing ſuch as they can ouercome. Others of them (of a better mind) ſoiourne in Cities of trade and trafficke, and make themſelues ſeruants to any Nation that will ſet them on worke, and well reward them. Some of them are horſe-kéepers, ſome Baſſages, that is, Porters, and ſome vnder-cookes in kitchins, and are very ſeruiceable. But for the moſt part their lodgings are on ſome dunghil or other, or odde corner of the City, with ſome ſilly tent ouer their heads. Their wiues weare rings in their noſes, either of ſiluer or braſſe, faſtned to the middle griſſle of their noſe, and colour their lips blew with Indico, and goe alwaies bare legged and barefooted, with plates or rings of braſſe aboue their ancles, and bracelets of braſſe about their hands. They are people which can and do endure great hardneſſe and miſery, both for diet and lodging. Their women are ſkilfull in mourning and crying by art, and therefore they are hired to crie at the funerals of Turks and Moores oftentimes, tearing their haire, and making all their face blew with Indico. The chiefeſt thing that I haue obſerued in them, worth praiſe, is this, that they retaine the vſe of ſpeaking their naturall tongue to this day, ſpeaking the Arabicke naturally, which is a farre more learned language then the Turkiſh: for as the Turkes religion is a mixed religion, compounded of many religions, ſo is their language alſo a medly language, or (as I may iuſtly call it) a linſie woolſie religion and language, compounded of many other languages, wherein nothing is written. But the Arabian tongue is a learned language, wherein Auicen, and many learned Phyſitians haue written much, and to this day the Turks

Alcoran,

Alcoran, and al their Law and Religion is written in the Arabick tongue, which is one of those Orientall Languages which depend on the Hebrew tongue, wherein because you haue some knowledge, and are studious in the tongues, (according to your request in your last letters) I will acquaint you what languages are here spoken, and which languages are most common and commendable to trauellers to goe furthest withall. There are here spoken so many seuerall languages, as there are seuerall Nations here dwelling or sojourning, euery Nation (amongst themselues) speaking their owne language. And here are of most Nations in the world some, who either come with their Merchandise to sell, or buy commodities, or sojourne here as strangers, or else haue accesse and recesse to this City as trauellers. But of all Christian languages, the Italian tongue is most vsed, and therewithall a man may trauell furthest. But of all the Orientall tongues, these foure are most spoken in these parts, Arabicke, Turkish, Armenian, and Persian, or Agimesco: Of euery one of which languages (that you may see how they differ) I will shew you how they number from one to twentie, to satisfie your expectation.

THE MANNER OF NVMBRING IN foure Orientall tongues.

Arabicke, or *Morisco*.

1	*Wheheed.*	One.	And so they proceede from twentie to a thousand, as for example thus.		
2	*Tenteene.*	Two.			
3	*Telate.*	Three.			
4	*Arbah.*	Foure.			
5	*Camse.*	Fiue.			
6	*Sitte.*	Sixe.			
7	*Sebbah.*	Seuen.	*Whehed Ashrine.*	21	
8	*Temene.*	Eight.	*Telatine.*	30	
9	*Tissa.*	Nine.	*Arbine.*	40	
10	*Ashera.*	Tenne.	*Camseen.*	50	
11	*Edash.*	Eleuen.	*Setteen.*	60	
12	*Tentash.*	Twelue.	*Sebbain.*	70	
13	*Telatash.*	Thirteene.			
14	*Arbatash.*	Fourteene.			

Camsetash.

15	*Camſetaſh.*	Fifteene.	*Temenin.*	80
16	*Sittaſh.*	Sixteene.	*Tiſſaine.*	90
17	*Sebbataſh.*	Seuenteene.	*Mee.*	100
18	*Tementaſh.*	Eighteene.	*Meeteene.*	200
19	*Tiſſataſh.*	Nineteene.	*Elph.*	1000
20	*Aſhreen.*	Twentie.		

	Turkiſh.		*Armenian.*	
1	*Beer.*	One.	*Mecke.*	
2	*Echee.*	Two.	*Ergucke.*	
3	*Euch.*	Three.	*Ericke.*	
4	*Durt.*	Foure.	*Chouers.*	
5	*Beſch.*	Fiue.	*Hincke.*	
6	*Altee.*	Sixe.	*Vites.*	
7	*Yeadee.*	Seuen.	*Yeota.*	
8	*Sechees.*	Eight.	*Outa.*	
9	*Dochees.*	Nine.	*Vina.*	
10	*Ontemaunt.*	Tenne.	*Danomecke.*	
11	*Onbeer.*	Eleuen.	*Daſtegucke.*	
12	*Onechee.*	Twelue.	*Daſwericke.*	
13	*Onuch.*	Thirteene.	*Daſnochouers.*	
14	*Ondurt.*	Fourteene.	*Daſwincke.*	
15	*Onbeſh.*	Fifteene.	*Daſnouuites.*	
16	*Onaltee.*	Sixteene.	*Daſnuota.*	
17	*Onedee.*	Seuenteene.	*Daſnouta.*	
18	*Onſechees.*	Eighteene.	*Daſnouine.*	
19	*Ondocouz.*	Nineteene.	*Exan.*	
20	*Egreme.*	Twentie.	*Exſan on mecke.*	

Perſian or *Agimeſco.*

1	*Euck.*	4	*Chohac.*
2	*Du.*	5	*Panche.*
3	*See.*	6	*Shoch.*

7	*Haste.*	15	*Pounsdah.*
8	*Hastit.*	16	*Shemisdah.*
9	*Nou.*	17	*Hesktah.*
10	*Dah.*	18	*Heshittah.*
11	*Teandesdah.*	19	*Noados.*
12	*Couandesdah.*	20	*Bist.*
13	*Sisdah.*	21	*Bist Enck.*
14	*Chouedah.*		*&c.*

Of the *Iewes.*

BEsides al these Mahometans (which I haue already named) there are many Iewes in Constantinople, Aleppo, Damascus, Babylon, Grand Cayro, and euery great City and place of merchandise throughout all the Turks dominions, who are knowne by their hats: for they were accustomed to weare red hats without brims at my first comming: But lately (the head Vizier being their enemy) they are constrained to weare hats of blew cloth, because red was accounted too stately & princelike a colour for them to weare.

They are called by three names, which were giuen to them of old. First, they are called Hebrewes, (as some suppose) of Heber, the fourth from Noah, in whom the Hebrew tongue remained at the confusion of tongues, whence he had his name. But S. Augustine and other Fathers affirme, that they were first called Hebrewes of Abraham, with the alteration of a few letters, *Hebræi quasi Abrahæi*, that is, Hebrewes as it were Abrahites.

Secondly, they were called Israelites from Iacob surnamed Israel, whose grandfather Abraham was.

Thirdly, they were called Iewes, after that Iuda and Beniamin (which for the vnity of minds were, as it were one Tribe) following Rehoboã, the son of Solomon of the Tribe of Iuda, made the kingdom of Iuda. The other 10. betaking them to Ieroboam of the tribe of Ephraim, set vp the kingdome of the Ephramites or Israel. And what became of those 10. tribes, ỹ Iewes acknowledge themselues to be ignorant. Only some of their Rabbies think them to be in Tartaria: the only reason which I haue heard them alleage for their opinion is this, because they often vnderstand by Tartarians, who come from thence to vse merchandise in Aleppo and els where, that there are many amongst them called by Hebrew names to this day. Of these three names whereby they are knowne, the most common name whereby they are called at this day is, the name of Iewes. One and the same people thrice chãged their names, and often the

place

place of their abode. And to this day they haue no king nor country proper to themselues, but are dispersed throughout the whole world, and in euery place where they come, they are contemptible and of base account, according to the cry of those crucifiers. His blood be vpon vs and our children, which is fulfilled this day in our eares and eies. They are of more vile account in the sight of Turks then Christians; in so much that if a Iew would turne Turk, he must first turne Christian, before they wil admit him to be a Turk. Yea, it is a word of reproch amongst the Turks, and a vsual protestation amongst them, when they are falsly accused of any crime, to cleare themselues they vse to protest in this manner, If this be true; then God grāt I may die a Iew. And the Iewes in like cases vse to say, If this be not a false accusation, then God grant I may die a Christian, praying better for themselues then they beleeue, and as all of them must be that shall be saued. And the more Christians soiourning & dwelling in these parts do hate them very vncharitably & irreligiously; (in that we reade Rom. 11. many arguments prouing that they shall be conuerted againe.) for on good Fryday in many places (especially at Zante) they throw stones at them, insomuch that they dare not come out of their houses all that day, and yet are scarse in safety in their houses, for they vse to throw stones at their windowes and doores, and on the roofe of their houses. On Thursday about none, the Iewes begin to keepe within doores, and continue there with their doores shut vntill saturday about none, for if they come forth before that time, they are sure to bee stoned, but after none on Easter Eue if they come abroad, they may passe as quietly as euer they did. These in their blind zeale thinke to be reuenged on them for whom Christ prayed saying, Father forgiue them, for they know not what they doe. Mat. 27. 25.

And some ignorant Christians refuse to eat of their meat or bread: their reason is, because the Iewes refuse to eat or drinke with Christians to this day, or to eat any meat that Christians kil. But it is not vnusuall amongst Christians of better knowledge, to eat of the Iewes meat, which ordinarily they buy of them for the Iewes to this day eat not of the hinder part of any beast, but only of the former parts, and sell the hinder quarters of their beefe, mutton, kids, goats, &c. to Christians.

They obserue still all their old Ceremonies and feasts, Sacrifices only excepted, which the Turks will not suffer them to doe: for they were wont amongst them to sacrifice children, but dare not now for feare of the Turks. Yet some of them haue confessed, that their Physitians kill some Christian patient or other, whom they haue vnder their hands at that time, in stead of a sacrifice.

If a man die without children, the next brother taketh his wife, and raiseth vp seed vnto his brother: and they still marry in their

owne kinred. Many of them are rich Merchants: some of them Drogomen, and some Brokers. Most of them are very crafty and deceitfull people. They haue no beggers amongst them, but many theeues, and some who steale for necessity, because they dare not begge.

They are also very great Vsurers, and therein the Turkes excell them: for although there be Vsurers amongst them, yet they allow it not: for if a Christian or any man borrow money of a Turke, (though he promise him interest) yet if he pay the principall, he dares not molest him for interest, nor complaine of him, being against their law.

The Iewes Sabboth is on Saturday, which they obserue so strictly, that they will not trauell vpon any occasion on that day, nor receiue money, nor handle a pen to write, (as I haue knowne by experience in a Doctor of Physicke:) but on the morrow he would take double fees of his Patient.

They reade their law in the Hebrue tongue, written in Phylacteries or long roles of parchment. And the Old Testament is also read in the Hebrue. But their Cakams and Cohens preach in the Spanish tongue. All matters of controuersie betwixt themselues are brought before their Cakam to decide, who is their chiefe Church-man. Cakam in Hebrue is as much as Sapiens in Latine, that is, a wise man: and Cohen in Hebrue is as much as Sacerdos in Latine, that is, a Priest.

Most of the Iewes can reade Hebrue, but few of them speake it, except it be in two places in Turkey, and that is at Salonica, formerly called Thessalonica, a Citie in Macedonia by the gulfe Thermaicus; and at Safetta in the Holy Land, neere vnto the sea of Galile: Which two places are as it were Vniuersities or Scholes of learning amongst them, and there (honoris gratia) they speake Hebrue.

I haue sundry times had conference with many of them; and some of them, yea the greatest part of them, are blasphemous wretches, who (when they are pressed with an argument which they cannot answere) breake out into opprobrious speeches, and say Christ was a false Prophet, and that his Disciples stole him out of his graue whiles the souldiers (who watched him) slept: and that their forefathers did deseruedly crucifie him; and that if he were now liuing, they would vse him worse then euer their forefathers did.

Of

Of Christians of sundrie sorts soiourning in *Aleppo*.

BEsides these Turkes, Moores and Arabians, (which are all Mahometans) and Iewes (which are Talmudists) there are also sundry sorts of Christians in this Countrey, which are of two sorts, either such as were borne, brought vp, and dwelled in the Countrie, or such as were borne in Christendome, and onely soiourne here for a time to exercise merchandises.

The first sort who were borne in this Heathen Countrey, and dwell there, are either Armenians, Maronites, Iacobites, Georgians, Chelfalines, or Greekes; which are all gouerned by their Patriarkes for Ecclesiasticall matters. But for ciuill gouernment, both they and their Patriarkes are subiect to Turkish Lawes, yea, they are all slaues vnto the great Turke, whom they call their Grand Signior.

Of the *Nostranes* or *Nazaritans*.

AMongst all these sorts of Christians, there is amongst the Maronites an ancient company of Christians, called Nostranes, *quasi* Nazaritans, of the sect of the Nazarites, more ciuil and harmlesse people, then any of the rest. Their Countrie is Mount Lybanus (as I wrote vnto you heretofore) but many of them dwell at Aleppo, whereof some of them are Cassises, that is, Churchmen, some of them are Cookes, and seruants vnto English Merchants and others; some Artificers: All of them liue somewhat poorely, but they are more honest and true in their conuersation then any of the rest, especially at their first comming from Mount Lybanus to dwell in Aleppo; and many during their continuance there, if they be not corrupted by other wicked Nations there dwelling: in whom I obserued more by experience then I heard of them, or noted in them when I was amongst them at Mount Lybanus. And especially for the manner of their marriage, and how they honour the same.

They buy their wiues of their fathers (as others there dwelling, doe) but neuer see them vntill they come to be married, nor then neither vntill the mariage be solemnized betwixt them: for there is a partition in the place where they meet to be married, and the man and his friends stand on the one side, and the young woman and her friends on the other side, where they may heare, but not see one another, vntill the Cassies bid the young man put his hand thorow

row an hole in the wall, and take his wife by the hand. And whilest they haue hand in hand, the mother of the maid commeth with some sharpe instrument made for the purpose, and all to be pricketh the new married mans hand, and maketh it bleed. And if he let her hand go when he feeleth his hand smart, they hold it for a signe that he will not loue her: But if he hold fast (notwithstanding the smart) and wring her hard by the hand vntill she cry, rather then he will once thinke, then he is counted a louing man, and her friends are glad that they haue bestowed her on him.

And how they honour marriage aboue others, I obserued by the naming of their first manchild. For as amongst vs the women, when they are married, lose their surnames, and are surnamed by the husbands surname, and children likewise; so amongst them the father loseth his name, and is called by the name of his eldest sonne, in this manner. I haue knowne a Nostrane whose name was Mouse, that is, Moses, who hauing a manchild, named him Vseph, that is, Ioseph, and then was the father no more called Mouse, Moses, but Abou Vseph, that is, the father of Ioseph. Another whose name was Vseph, named his eldest sonne Pher-iolla, after which he was no more called Vseph, but Abou Pher-iolla, the father of Pher-iolla. Another man called Iubraell, that is, Gabriell, his sonne at the time of Baptisme being named Mouse, healwaies after was called Abou Mouse, that is, the father of Moses: such an honour do they account it to be father of a manchild.

These Nostranes reuerence their Cassises greatly, and kisse their hand whersoeuer they met them: yet are most of them altogether vnlearned, hauing onely the knowledge of the Syriac tongue, wherein their Liturgie is read.

They keepe their Feasts at the same time as we do, viz. Christmasse, Easter, and Whitsuntide: & at Christmasse on the Twelfth day in the morning, called Epiphanie, their young men haue a custome (betimes in the morning) to leape naked into the water: I could neuer heare any reason of their so doing, but Vzanſa de prease, the Custome of their Countrey. And though it be then very cold, yet they perswade themselues and others, that then it is hotter then at any other time, and that the water then hath an extraordinarie vertue to wash away their sinnes.

On Munday in Easter weeke and Whitsun weeke, these Nostranes goe with their Cassises to the graues of the dead, and there kneele downe, and burne incense, and pray at euery graue.

Of

Of the *Chelfalines*.

The Chelfalines are Christians, dwelling vpon the borders of Persia, betweene Mesopotamia & Persia, at a place called Chelfa. These bring silke to Aleppo to sell. They are plaine dealing people. If a man pay them money, and (by ouer reckoning himselfe) giue them more then their due, though there be but one peece ouer, so soone as they perceiue it, thought it be many daies after, they will bring it backe againe, and restore it, and thinke they shal neuer returne safely into their Countrie, if they should not make restitution thereof. These people perswade themselues, and report vnto others, that they dwell in that place which was called Eden, whereinto Adam was put to keepe it and dresse it. But some hold that this pleasant garden Eden did extend ouer all the earth. But by the second chapter of Genesis it appeareth manifestly, that this garden wherein man was placed, which we call Paradise, was a certaine place on earth, not spreading ouer all, but onely a part thereof, containing a conuenient portion of the Countrey called Eden, bounding vpon the Riuer Euphrates, which Riuer is deuided into foure streames, and runneth (or at least wise did then flow) in manner as it is described. Gen. 2. 10. &c. And Eden is the name of a Countrie, so called for the pleasantnesse of it. For Hadan in Hebrew, is in English to delight. From hence also the Greekes call pleasure, ἡδονὴν.

And howsoeuer it be somewhat probable, that these Chelphalines dwell now in that Countrie which was called Eden, yet Plato, and Aristotle, and Lactantius, and others, do constantly affirme (as they haue receiued of ancient monuments) that Mountaines, and Riuers, and Ilands, and Countries, haue receiued much alteration in this kind. Sicilia is said to haue beene diuided from Italie, Cyprus from Syria, England from France, by the violence of the Sea, whereas before they were ioyned, as Peloponnesus is to the rest of Grecia, or as the towne of Rye (at an high water) seemeth to be to the rest of England: So that no certaintie can be giuen either by reading, or trauelling, of the place where Eden was, because these Riuers run in other streames: forasmuch as Cyrus, at the taking of Babylon, is affirmed to haue restrained the main chanell of this very riuer Euphrates, vnto an vnwonted course; and to haue diuided the riuer Gindes (which is next vnto it in greatnes) into 360. streames. Besides, the Countrie of Mesopotamia, by which these riuers passe, being partly dry and sandy, and seldom watered with the showers of heauen; and on the other part, exceeding fruitfull by the nature of the soile; is (by the industrie of the

the inhabitants) so nourished with waters, by cutting out chanels and ditches out of the maine streames, as the same is amended, where it is barren, of the same vnfruitfulnesse; and corrected againe of his ouer rich increase, where it is ouerfertile. No marvell therefore if these riuers are not fully agreed vpon by Writers, hauing lost perhaps their ancient streames, together with their names, as Paradise, and the whole earth besides hath lost her ancient fruitfulnesse.

And these Chelphalines are ignorant people, and haue no reason to prooue that they now dwell in the place which was called Eden, whereinto Adam was put to keepe it and to dresse it, but that the riuer Euphrates, and other riuers (mentioned Genes. 2. 10. 11. 12.) runne by their Countrie.

Others of them say, that they haue receiued it by Tradition from their Elders, from time to time. But that which God hath concealed, I will not search out. But (notwithstanding all that I haue read, heard, or seene in my trauels) I resolue my selfe, that no man liuing can demonstrate the place, which God (for the sins of Adam) accursed; and euer since, the place is vnknowne.

Of the *Greekes*.

THe Greekes are very superstitious, subtell, and deceitfull people. insomuch that it is growne to a prouerb amongst the Italians, *Chi fida in Grego sara intrego:*

That is:

He that trusteth to a Greeke,
Shall be intreaged, and still to seeke.

They hate the Papists, and yet in many things agree with them, as in Auricular Confession, Transubstantiation, and some other opinions. But their Liturgie is read in the vulgar tongue.

The Greekes in Aleppo are very poore, for they are there (for the most part) but Brokers or Bastages, that is, Porters; and many of their women as light as water, maintaining their husbands, themselues and their families, by prostituting their bodies to others. And their owne husbands are oftentimes their panders or procurers to bring them customers.

But the Greekes that liue at Constantinople are many of them great Merchants, and very rich: but exceeding proud, and sumptuous in apparrell, euen the basest of them, and especially their women, who though they be but Coblers wiues, or poore Artificers wiues, yet they goe in gownes of sattin, and taffety, yea, of cloth of siluer and gold, adorned with precious stones, and many gems and iewels about their necks and hands. They care not how they

pinch

pinch their bellies, so that they may haue fine apparrell on their backs. And at the time of their marriage, the women condition with their husbands, to find them decent apparrel, and conuenient diet, and bring them before their Patriarke of Constantinople to confirme it; which, if it be not performed accordingly, if they complaine to their Patriarke, they are diuorced presently, and shee taketh another man to her husband, better able to maintaine her: and he may marry another woman if he please.

One onely instance hereof will I giue you in a matter notoriously knowne to all nations sojourning or dwelling in or about Constantinople.

In Pera or Gallata (on the other side the water) there is a most famous (or rather infamous) Grecke whore called Charatza Sophia, that is, Mistresse Sophia, (the daughter of a poore Greeke widow who liueth by laundry) who being maried vnto a Greeke, because he kept her not fine enough, she complained of him to the Patriarke, and was diuorced from him; and presently thereupon tooke another man, who was a Christian in name, but no Greeke, but one who was (as is reported of him) borne in no land in the world, but by sea, and brought vp in Polonia vntill hee were thirteene or fourteene yeeres of age, and then came to Constantinople, and serued many maisters there, at the first in the basest seruices, both in the stable, and in the kitchin, and afterwards in better seruices then he deserued, being both vnlearned and irreligious.

This man had many children by this infamous woman Sophia: yet after many yeeres (arising to higher fortunes) turned her away, and married another woman; And (to dawbe vp the matter somewhat smoothly) procured a Greeke Taylor to marry with this Sophia and gaue many hundred Dolors with her to her marriage. But this Charatza could not content her selfe long with this Greeke Taylor, but admitted daily other men into her company, whereupon the poore Taylor ran away with his money, and left this light huswife to the mercy of her former louers, hauing three husbands liuing, yet shee her selfe liuing with none of them. This is common in euery mans mouth thereabouts, and talked of many thousand miles off, to the disgrace of this Countrie, and slander of Christianity.

And both at Constantinople, Aleppo, and other places of Turkey where there is trafficking and trading of Merchants, it is no rare matter for popish Christians of sundrie other Countries, to Cut Cabine, (as they call it) that is: to take any woman of that countrie where they sojourne, (Turkish women onely excepted, for it is death for a Christian to meddle with them) and when they

haue bought them, and enrolled them in the Cadies booke, to vse them as wiues so long as they soiourne in that countrie, and maintaine them gallantly, to the consuming of their wealth, diminishing of their health, and endangering of their owne soules. And when they depart out of that Countrie, they shake off these their sweet-hearts, and leaue them to shift for themselues and their children. And this they account no sin, or at least wise such a sinne as may be washed away with a little holy water.

And these are the vertues which many Christians learne by sojourning long in Heathen Countries: which is not to be maruelled at; for if Ioseph (a good man) liuing in Pharaoh his Court, had learned to sweare by the life of Pharaoh; and Peter (a great Apostle) being in the high Priests hall but once, denied Christ thrice; we may well thinke that they which dwell long in wicked Countries, and conuerse with wicked men, are somewhat tainted with their sinnes, if not altogether sowred with the leauen of their vngodlinesse.

Of those whom they call Franks or Free-men, soiourning in Aleppo.

THe other sorts of Christians liuing in Aleppo, are such as are borne in other parts of Christendome, and only soiourne there for a time to vse trafficke and trade in Merchandise, and these are Englishmen, Italians, Frenchmen, Dutchmen, and others, whom they call by a generall name Frangi, that is, Franks, or, Free-men. For all the rest, euen from the greatest Bashaw or Vizier vnto the poorest peasant, are slaues vnto the Grand Signiour, who onely is free; and all the rest are borne, brought vp, liue and die his slaues: for the Grand Signiour can command the head of any one of them at his pleasure.

Yea, if some great Vizier or Bashaw to whom hee hath committed the gouernment of some city or countrie, fall into his disfauour, if he send but a Cappagie, that is, a Pursuant to him with his writing, with a blacke seale in a blacke bore, none of them all dare withstand him, but suffer this base Cappagie to strangle him; though it be in the house before his wiues, children and seruants, yet none dare lift vp their hands against him.

There was a Bashaw of Aleppo, who gouerned the City and Countrie adioyning, who was in the disfauour of the King, and the King sent a Cappagie to strangle him, who enquiring for the Bashaws house at Aleppo, and vnderstanding hee was at his Garden foure miles from the City, hee rode and met him in the

way,

way, and opened his blacke boxe and shewed him his commission to strangle him, whereat his countenance changed, and hee onely craued this fauour, that he might haue liberty to say his Prayers before he died; which performed, hee yeeldeth his head and was strangled, sitting on his horse before all his followers, which were at the least 100. men, and no man durst speake one word against it, much lesse offer to resist him, but said, it was Gods will it should be so.

And not onely the great Turke doth thus tyrannize ouer his slaues, but euery Bashaw who hath gouernment ouer others in a City or Countrie, tyrannize ouer those which are vnder their regiment; and sometimes strangle, sometimes beheade, and sometimes put vnto terrible tortures, those who offend. Yea, oftentimes without offence; onely because they are rich and haue faire houses the Bashaw will lay to their charge such things as he himselfe knoweth to bee vntrue, and put them to death that hee may seaze vpon his goods.

There was a Sheriffe or a Grecn-head in Aleppo, whom they account Mahomets kindred, who offending the Bashaw and brauing him in tearmes as though he durst not punish him, he caused one of his officers to goe with him home, and when he came before his owne doore, openly in the street to breake both his legs and armes, and there let him lie, and no man durst find fault, or giue him food; or Physician, or Chirurgion come to him; or wife or seruants take him into house, but there he lay all day, and should so haue continued vntill he had died for hunger, or dogs eaten him, had not his friends giuen money to the Bashaw to haue his throat cut to rid him out of his paine. And this is a common punishment amongst them.

And sometimes for small offences, they will lay a man downe on his backe, and hoyse vp his feet, and with a cudgell giue them 300. or 400. blowes on the soles of their feet, whereby many are lamed.

And some they set on a sharpe stake naked, which commeth from his fundament vp to his mouth, if he find not fauour to haue his throat cut sooner.

And some are ganched in this manner; they are drawne vp by a rope fastened about their armes to the top of a Gazouke or Gibbet full of hookes, and let downewards againe, and on what part soeuer any hooke taketh hold, by that they hang vntill they die for hunger.

And some in like sort are drawne ouer a Gibbet, and they being compassed about the naked waste with a small cord, the cord is drawne by two men to make them drawe vp their breath, and

still pulled straiter and straiter, vntill they bee so narrow in the waste, that they may easily be cut off by the middle at one blow, and then the vpper part is let downe on a hot grid-iron and there seared vp, to keepe them in sense and feeling of paine so long as is possible, and the neather part is throwen to the dogs, &c.

Vnspeakeable is their tyrannie to those that fall into their hands, not vnlike the tyranny of the Spaniards towards the poore Indians who neuer offended them.

They, whom they call Franks or Freemen, liue in greater security amongst them then their owne people, by reason that they are gouerned by Consuls of their owne nation, and those Consuls also are backed by Ambassadours for the same nations which are alwaies Leigers at Constantinople: and when their Consuls abroad are offered wrong, they write vnto the Ambassadours, how, and by whom they are wronged: and then the Ambassadour procureth from the great Turke commandements to the Bashaw of Aleppo to redresse their wrongs, and punish such as offend them. Otherwise there were no dwelling for Franks amongst them, but they should be vsed like slaues by euery slaue.

And notwithstanding their Consuls and Ambassadours too, yet they are oftentimes abused by Turkes both in words and deedes.

In words they reuile them as the Egyptians did the Israelites, and call them Gours, that is, Infidels: & Cupec, that is, dog, and Canzier, that is, Hogge: and by many other odious and reproachfull names. And though they strike them, yet dare they not strike againe lest they lose their hand, or be worse vsed.

They also oftentimes make Auenias of them, that is, false accusations; and suborne false witnesses to confirme it to bee true: and no Christians word will be taken against a Turke, for they account vs infidels, and call themselues Musselmen, that is, True beléeuers.

This miserie abroad will make vs loue our owne Countrie the better when we come thither. And that is the best lesson which I haue learned in my trauels, *Mundi contemptum*, that is, The contempt of the world. And S. Pauls lesson, Phil. 4. 11. In whatsoeuer state I am, therewith to be content.

Oh how happie are you in England if you knew your owne happinesse? But as the prodigall son vntill hee was pinched with penurie abroad, neuer considered the plentie of his fathers house: So many in England know not their owne felicity, because they doe not know the miseries of others.

But if they were heere in this heathen countrie, they would know what it is to liue in a Christian common wealth, vnder the

the gouernment of a godly king, who ruleth by Law and not by lust; where there is plentie and peace, and preaching of the Gospell, and many other godly blessings which others want.

And God long continue his mercies to our noble King Iames, and his whole Realmes, and giue vs grace as farre to excell other Nations in thankfulnesse as we doe in happinesse.

And thus for present I commend you to the most gracious protection of the Almighty Iehouah, beseeching him, (if it bee his will) to send vs a ioyfull meeting, both in this world, and in the world to come. Amen.

Tuus χριστιανικῶς,

GVILIELMVS BIDDVLPHVS.

A LETTER SENT FROM *Ierusalem* into England, wherein relation *is made of the voyage of fiue Englishmen from Aleppo* in *Syria Comagena* to *Ierusalem*, and what famous Places, and memorable matters they saw in the way thither, and at *Ierusalem*.

Salutem (ex animo) in Authore salutis, &c.

WOrshipfull and my singular good friend, I being now (by the prouidence of God) at Ierusalē, Captus amore tui, raptus honore loci, for the loue I beare to you, and delight I conceiue in this famous place, where our sweet Sauiour Christ vouchsafed once his blessed bodily presence; I could not but remember you with some salutation from hence, hauing such choice of messengers (by reason of the great concourse of people vnto this place at this present, from sundrie places of Christendome) to transport my Letters vnto you: Nothing doubting but that as my former letters (which I haue written vnto you both from Aleppo and other places) concerning my former voyages, and such things as (by diligent obseruation) I noted in my trauels, were acceptable vnto you; so that this shall

be much more acceptable, both in regard of the place from whence it came, as also of the Matter subiect herein contained; being my voyage from Aleppo in Syria Comagena to Ierusalem, vndertaken this present yeere 1600. not moued as Pilgrims with any superstitious deuotion to see Relikes, or worship such places as they account holy; but as Trauellers and Merchants, occasioned by dearth and sickneſſe, pestilence and famine in the City where we soiourne: which two are such fellowlike companions, that the Græcians distinguish them but by one letter, calling the pestilence λοιμός, and the famine λιμὸς: By reason whereof all trafficke was hindred, and those Merchants whom they call Frankes or Freemen, either remoued to other places; or such as stayed in the City, caused their gates to be shut vp, and came not abroad vntill Sol entered into Leo, which is vsually the twelfth or thirteenth day of July, at which time the plague still ceaseth in this place, though it be neuer so great, and all that are then sicke, amend: and such as then come abroad neede not feare any danger. The Turks, Moores, Arabians, and other Mahometans, neuer remoue for feare of any sickneſſe, nor refuse any mans company infected therewith; for they say euery mans fortune is written in his forehead, and that they shall not die before their time, not knowing what it is to tempt God, and to refuse ordinarie meanes. But in this interim, from the beginning of this sickneſſe (which was in March) vntill the expected and vndoubted end, when the Sunne entereth into Leo, we whose names are subscribed (for causes aboue mentioned) toke our voyage from Aleppo, towards Ierusalem, hauing letters of commendation from Clariſſimo Imo the Venice Consul, & sundrie others of the chief Italian Merchants, to their Padres at Ierusalem, for our kind vsage there, with liberty of conscience.

Anno Dom. 1600. March. 9. after dinner wee set forth, guarded with Ieneſaries, and accompanied with sundrie English, Italian, and French Merchants, who in kindneſſe rode with vs seuen or eight miles, to bring vs on the way, and then returned to Aleppo. But most of our English Merchants brought vs to Cane Toman, ten miles from Aleppo, where we made merrie with such good cheere as we brought with vs. For there was nothing to bee had for money but goats milke, whereof we had as much as wee would. Heere we purposed to haue slept all night, but hauing no other beds but the hard ground, with Iacobs pillow (a good hard stone) vnder our heads, vnaccustomed to such Downe-beds, wee could not sleepe, but spent the time in honeſt mirth vntill it was past midnight, and then our friends toke their leaue of vs, and returned towards Aleppo, and we proceeded in our iourney towards Ierusalem. The night being darke, and the way dangerous and theeuiſh, our Ieneſarie, Byram Bashaw, willed vs euery one to take

Cane Toman.

take a match lighted in our hands, and to whirle it about, that the fire might bee seene the further to terrifie the theeues, lest they should surprize vs on the sudden.

When the day appeared, our way was pleasant & comfortable vnto vs, vntill we came to a village called Saracoope, whither we came about none, March 10. And because our Seiserars or sumptor horses (which carried prouision for man & horse, as the custome of the Country is) were tyred, and we our selues also (for want of sleepe the night past) wearied and hungry, we were constrained to lodge there all night on the hard ground by our horse heeles, in an old Cane distant from Cane Toman 28. miles. Saracoop.

March 11. betimes in the morning we departed from Saracoop, and came betimes in the afternoon to a fine village called Marrah, where there is a very faire new Cane builded by Amrath (cõmonly called Morat) Chillabee, sometimes Defterdare, that is, treasurer of Aleppo, and afterwards of Damascus, who for the refuge of trauellers, and their protection against theeues, built a stately strong Cane like vnto Leaden-Hall in London, or rather the Exchange in London, where there are faire vpper romes for great men in their trauels, & the nether roms are for ordinary trauellers & their horses, but in hot wether ẏ best make choice to sleep on ẏ ground in low romes, rather then in their chambers. The founder hereof also ordained ẏ al trauellers that way shuld haue their entertainment there of his cost. He alloweth them bread, pilaw and mutton, which our Ienesaries accepted of; but we scorning reliefe from Turkes without money, sent vnto the village, where (besides our owne prouision which we brought with vs) we had also other good things for money. Marrah is distant from Saracoope 24. miles. Marrah.

March 12. was a very rainy day, yet wee trauelled all the forenoone vntill wee came to a village called Lacmine, which a farre off made shew of a verie faire village; but when wee came thither wee found it so ruinous, that there was not one house able to shroude vs from the extremity of the shower: the inhabitants thereof hauing forsaken it and fled into the mountaines to dwell, for feare of the Ienesaries of Damascus, who trauelling that way vsed to take from them, not onely victuals for themselues, and prouender for their horses without money, but whatsoeuer things else they found in their houses. Onely there was a little Church or Chappell there in good reparation, whereinto (for a little money) wee obtained leaue to enter, our selues with our horses and carriage, and there we brought out our victuals, and refreshed our selues, and baited our horses, and rested vntill it left raining. After the shower, while our horses were preparing, wee walked into the fields nere vnto the Church, and saw many poore people gathering Mallas and thee leafed grasse, and Lacmine.

asked them what they did with it: and they answered, that it was all their food; and that they boiled it, and did eate it: then we toke pitie on them, and gaue them bread, which they receiued very ioyfully, and blessed God that there was bread in the world, and said: they had not seene any bread the space of many moneths. We also gaue vnto them small pieces of siluer to relieue their necessity, which they receiued gratefully, and wished that their Countrie were in the hands of Christians againe.

The shower ceasing, wee rode from this Chappell and village of Lacke money (I should haue said Lacmin, but might say, lacke men and money too) and rode forward vntill wee came vnto a village or towne called Tyaba, where (because it was neere night) wee desired to lodge, but could not bee admitted into any house for any money, whereupon our chiefe Ienesarie Byram Bashaw went into an house, and offered to pull man, woman and child out of the house, that wee might bring in our horses, and lodge there our selues. But when hee saw what pitifull lamentation they made, wee entreated our Ienesarie either to perswade them for money, or to let them alone. And vnderstanding that that there was a faire City in our way, ten miles off, we fiue, with our Ienesarie being well horsed, rode thither, and left our carriage with the rest of our company at Tyaba, to come to vs betimes in the morning.

This City is now commonly called Aman, but of old it was called Hamath, 2. King. 17. Heere we lodged in a faire Cane, but on the cold ground, and vpon the hard stones, and thought our selues well prouided for, that we had an house ouer our heads to keepe vs drie. Heere wee met with victuals for money, and prouender for our horses. On the morrow the rest of our company came vnto vs from Tyaba, and one of our horses being lame, wee stayed there all that day to buy another, and met there that day another swaggering Ienesarie of Damascus, of our old acquaintance at Aleppo, called Mahomet Bashaw, who came from Ierusalem with Italian Merchants, whom hee had guarded thither. These gaue vs good directions for our voyage, and told vs what dangers they had escaped. Hamath is from Marrah about fiue and thirty miles.

On the fourteenth of March wee trauelled from Hamath, a pleasant way, and a short daies iourney, to a fine towne called vulgarly Hemse, but formerly Hus, distant from Hamath but twentie miles. This is said to haue beene the City where Iob dwelt, and is to this day called by the Christians inhabiting in those borders, Iobs City. And there is a fruitfull valley neere vnto it, called the valley of Hus, and a Castle not farre off, in the way

Hemse.

Hus.

way to Tripoly, called Hus Castle to this day. But I make some doubt whether Iob were euer at this place, for Iob is said to haue dwelt amongst the Edomites or wicked Idumæans: and Idumæa, bordered vpon Arabia Fœlix, and not neere Syria, where this City called Hus standeth, whence the Sabæans came, which with violence tooke away Iobs Oxen and Asses. And Iob is said to come of the posterity of Esay. And some thinke him to haue beene the sonne of Abram by Ketura. Yet might this City, now called Hemse or Hus, be the Land of one called by name Hus: for I doe finde in the Genealogies of the holy Scripture, three men of that name Hus: Hus.

One was Arams son, nephew to Noah, Gen. 10. 23.

A second was Nachors, Abrams brothers sonne by Milchah, Gen. 22. 21.

The third was of the posterity and kindred of Esau, as appeareth in his Genealogie, Gen. 36. 28. Whence some gather, that Iob was an Idumæan, of the posterity of Esau. But others affirme him to haue beene the sonne of Abram by Ketura. And not vnlikely that some one of these three might haue dwelt at this place in Syria, called Hus, which by corruption of time was called Hemse.

On the fifteenth day of March we went from Hus towards Damascus, which is foure daies iourney off, and all the way (vntill we came within ten miles of Damascus) is a desart, vninhabited, and a theeuish way; onely there are erected in the way certaine Canes to lodge in. But if they bring not prouision with them both for man and horse, and some quilt or pillow to sleepe on, the hard stones must be their bed, and the aire their supper: for some of their Canes are nothing but stone-walles to keepe out theeues. In Cities they haue very stately Canes, but not for trauellers, but for themselues to dwell in; for euery rich man calleth his house a Cane. But the Canes that stand in high waies, are in charity erected by great men, for the protection of Trauellers; but most of them are very badly kept, and are worse then stables. Our first daies iourney from Hus was a very vncomfortable and dangerous desart: wee saw no house all the way vntill wee came vnto a village called Hassia, where we lodged in an old Castle distant from Hus 22. miles. Hassia.

March 16. From Hassia, wee rode to an ancient Christian Towne called Charrah, where our prouision being spent, wee made supplie thereof, and bought bread and wine of the Christians there dwelling. It is inhabited by Greekes and Turkes, but gouerned by Turkes onely. There is but one Church in the Towne, which is dedicated to Saint Nicolas, by the Christians, who first Charrah.

builded it. But both Christians and Turkes pray therein: the Christians on the one side or Ile of the Church, and the Turkes on the other. But the Christians are ouerruled by the Turkes, and constrained to find them oyle to their lamps in the Church. For the Turkes not only burne lamps in their Churches euery night, but during the whole time of their Lent they beset the battlements of their steeples round about with lampes. But when their Lent is ended, they burne lamps in their steeples only once a weeke, and that is on Thursday at night, which is the Eue before their Sabbath. After we had refreshed our selues heere, halfe the day being not yet spent, we rode from hence to a poore village called Nebecke, or (as they pronounce it) Nebhkeh, where we lodged in an old Cane, distant from Hassia, 27. miles.

Nebecke.

And vnderstanding at this place, that the way that we were to passe on the morrow, was full of Arabs, and that two daies before, many men were found in the way killed by them, we feared to goe any further. Yet meeting with company contrary to expectation (March 17.) we went forwards, and saw no house nor company all the day long besides our selues, vntill we came to a village called Cotifey, where we lodged in a very stately new Cane, built by Synan Bashaw; and not altogether finished. This Cane doth farre exceede that at Marrah (before mentioned) for hereunto is adioyned a faire new Church and a Bazar, that is a Market place where trauellers may buy many good things. Heere is also meate for trauellers, and prouender for their horses to bee had of the founders cost. And in the middle of this Cane, there is a faire large fountaine of water, of hewed stones foure square, wherein there is exceeding good water for trauellers to drinke, and chambers for their lodging: but if they will haue any beds, they must bring them with them, or sleepe on the hard ground, as most men that trauell that way are wont to doe.

Cotifey.

March 18. From Cotifey we had not much more then twentie miles to Damascus. The first ten miles was a desart and dangerous way, and we hardly escaped danger: for an Arabian horsman seeing vs come, stood as a spie in our way, to view our strength, and marked euery one of vs very narrowly, and what weapons we had; and then rode vp an high mountaine as fast as if it had been plaine ground, to acquaint his companions what a prey hee had found for them. Whereupon our Ienesarie cast aside his vpper garment, being a gamberloke, and bad vs all make ready our weapons, and he himselfe rode before vs with his launce on his shoulders, expecting their comming vpon vs suddenly: but they hauing espied (from the top of the mountaine) fiftie Ienesaries of Damascus at the least, with their Jimmoglans comming

after.

after vs, came not, and so by the prouidence of God we escaped their hands.

The other part of our way to Damascus was a pleasant plaine of ten miles in length, hauing many fruitfull villages, fine riuers, and pleasant gardens thereon. At our entrance into this plaine or valley, riding downe an hill, we beheld the prospect of Damascus ten miles off, whether we came about two of the clocke Damascus in the afternoone, and tooke vp our lodging in the middle of the City, at a Cane called in Morisco, Cane Nebbe, that is, the Cane of the Prophet; but by the Turkes, Cane Haramin, where we hired three chambers for our money and our seruants bought our meat, & dressed it themselues, as they did also al the rest of the way where we could get any thing. To this end we toke a Cooke with vs, and other seruants from Aleppo, to dresse our meate, and to looke to our horses. Heere we met with Frenchmen, and other Christians, staying for company to goe to Ierusalem.

At Damascus many Iewish Merchants, and Greekes, and others, knew some of vs, and came to salute vs, and present vs with such good things as they had, both wine, and bread, and kids, and fruit, &c. and lent vs very good beds, with sheets and other furniture, which refreshed well our wearied bodies.

March 19. and 20. we stayed at Damascus to rest our selues, and see the City.

Of *Damascus.*

DAmascus is a most ancient City, and as Esay spake of it in his time, The head of Aram is Damascus: Esa. 7. 8. so Damascus is the chiefest City of Syria to this day. The situation thereof is most pleasant, being built on a plaine ground, strongly walled about, and a strong Castle therein with many fine riuers running on euery side of it, especially Abanah and Pharpar, mentioned 2. King. 5. which now are diuided into many heads.

The Turks say, that their Prophet Mahomet was once at Damascus, and that when he saw the pleasant situation of it, and beheld the stately prospect of it, excelling all others that euer he saw before; refused to enter into the City, lest the pleasantnes thereof should rauish him, and moue him there to settle an earthly Paradise, and hinder his desire of the heauenly Paradise.

It hath also many pleasant Orchards and Gardens round about the City, and some waies for the space of a mile and more about the city there are many Orchards, & great variety of fruits: some called Adams apples, and Adams figs, and sundry other strange fruits. Damascus is called by the Turkes Sham, and they

call it the garden of Turkey, because there is no place in all the Turks dominions (especially in Syria, that yeeldeth such abundance of fruit. Heere wee stayed two daies and three nights to rest our selues, and see the City. And hauing a Greeke to our guide, he shewed vs first a stately Muskia, or Turkish Church erected in the place where the Temple of Rymmon stood, mentioned 2. King. 5. And two other memorable matters, mentioned Act. 9.25. viz. the place where the Disciples let downe Paul in the night through the wall in a basket, whereof the Christians there dwelling, keepe an exact memoriall; taking vpon them to demonstrate the very place of the wall; which we not beleeuing, they confirmed it with this reason, that Damascus was neuer ouercome; and that there haue beene Christians dwelling there euer since the time of Paul, and therefore might keepe a memoriall of the very place: But to let the place passe, the thing it selfe we know to be true.

Hee shewed vs also the house of Ananias, which is vnder the ground, whereinto we were led, downe a paire of staires from the street, as it were into a Celler; and the doore being vnlocked, we entred with candles into the place, where we saw two darke chambers, where a man cannot see to reade in the day time without candles; heere they say, he liued in secret for feare of the Iewes. Many Christians comming thither to see that place, with a coale write their names on the wall, and there are so many names there already, that there is scarce roome for any other to set his name.

Some of them report Damascus to be built in the place where Kain killed his brother Abell. And some say it is neere it, and offered to bring vs to the place; but we refused.

They take vpon them also at Damascus to demonstrate the place where S. George was buried, so they doe likewise at Aleppo, but I thinke the one to be as true as the other.

There is a fine towne neere vnto Damascus, about two or three miles distant on the side of an hill, called Salhia, from whence a man may behold the prospect of the City of Damascus most pleasantly, with the gardens and pleasant places about it.

Salhia.

At Damascus we met many thousand Turkes going on Pilgrimage towards Mecha in Arabia to visit Mahomets sepulchre, as they vsually doe euery yeere about their Byram time; for they hold that whosoeuer once in his lifetime shall not goe on Pilgrimage to Mecha, to see the sepulchre of their Prophet, shall neuer enter into Paradise. And therefore some of them goe thither often in their life time, partly for deuotion, and partly to buy merchandise. For there are brought thither at that time of the yeere,

great

great store of commodities from India, Persia, and other places; and none may buy or sell there but Mahometans. And it is forbidden to all Christians vpon paine of death to come nere Mecha within fiue miles: partly, lest they should marre their markets; but chiefly, lest they should see their folly or rather madnesse in worshipping an iron sepulchre, after the sight whereof, many of their old men (which thinke neuer to come thither againe) vse to pull out both their eyes, after they haue seene so holy a sight (as they account it) as their Prophets sepulchre, and thinke thereby to inherit heauen.

Tantum religio potuit suadere malorum.

That is:

In such shamefull sort themselues to deface.
Their Religion moues them for want of grace:

And whosoeuer (say they) dieth in his pilgrimage thither, or returning from thence, is sure to goe to heauen presently. And they that haue beene there but once, are alwaies after called Hogies, that is, Pilgrimes: and are called by that name in this maner. Hogies.

If his name before were Mahomet, he is at his returne called Hogie Mahomet. If before Mustapha, he is alwaies after called Hogie Mustapha, &c. And they that haue beene often at Mecha and returne again, are called great Hogies. And euery yere when the Carauan of Pilgrims returneth from Mecha, hee that hath beene there oftnest is called The great Hogie: and is greatly honoured of them all, for hee rideth before them all in more stately apparell then they, with flowers and garlands about his horse, and when they come nere any great City, the chiefest men in the City ride forth to meet him, and bring him into the City with great solemnity.

They falsly affirme that this their Temple at Mecha in Arabia was built by Abraham, and they prepare themselues with greater care to goe to worship there, then many Christians doe when they come to the Lords Supper; for they disburden their hearts of all hatred and malice, and reconcile themselues one to another, &c. Otherwise they hold that all their labour is lost, and that they shall be neuer a whit the better for their Pilgrimage. But if they forgiue one another, and repent them for their former sinnes, they thinke there to obtaine full remission of all their sinnes, and that at their returne they are pure and without spot.

March 21. We departed from the City of Damascus, and about fiue or sixe miles from the City, passed by a village called Daria, nere vnto which wee saw a great multitude of men, women, and children on their knees in the high way: and by that Daria.

time they had ended their deuotion, we drew so nére as to salute them; and asking what they were, it was told vs that they were all Christians of sundrie nations, viz. Armenians, Greekes, Chelfalines, Nostranes, and sundry others, who went to Ieruſalem to visit and worship the holy places there. We asked further, what they meant to fall on their knées in that place: they answered vs, that it was the place where Paul was conuerted, and that it was their custome when they trauelled that way, to fall on their knées, and pray vnto God to conuert them. They were in number at the least foure or fiue hundred people. There was a Grécke Patriarke, and an Armenian Bishop in their company. Many of them knew vs, (hauing séene vs in Aleppo) and saluted vs by our names. We rode a while in company together, and lodged all together that night at a Cane called Sassa, distant from Damascus 26. mills.

* Mucro, furor Sauli, liber est conuersio Pauli.

Sassa.

March 22. we rode before the rest of the company. Our way that we trauelled all this day was exceéding bad, rockie, watrish, and barren, called Arabia Petrea, where our horses often times stucke fast in the puddles and mirie places, and sometimes ready to breake their owne legs, and their Riders neckes among rocks and stones. It was neither pleasant going on foote, nor riding this way, for there was no path nor euen ground, but huge stones and rockes so nére together, that our horses could goe but a foote pace, and oftentimes met with such marishes and quagmires, that we were constrained to goe farre about before we could find better waies to passe ouer. It is also exceéding cold in this place alwaies (in respect of other places in that countrie) for there are neither trées, nor houses, nor high hilles to kéepe away the violence and force of the windes. The Carauans that trauell vsually that way betwixt Damascus and Egypt, say that this daies iourney troubleth them more then all the rest, and that they neuer passe by that way, but they leaue two or thrée of their Cammels behinde them, some misfortune or other befalling vnto them. We saw also in sundrie places this way, the carcasses of many dead Cammels which haue miscaried amongst the rockes. It is also a very théeuish way, full of wild Arabs: yet (by the prouidence of God) we came safely that day to Conetra, where we lodged in a good Cane, distant from Sassa 28. miles.

Arabia Petrea.

After our tedious trauell to Conetra, finding the place pleasant at our comming thither, wee walked about to solace our selues in beholding the greene pastures and running riuers nére vnto it, and in viewing the order of sundrie Nations there assembled together from sundrie places. Some comming from Egypt, and bound to Damascus, pitched their tents without the Cane,

nére

neere vnto the riuer. Others comming from Damascus, and bound to Ierusalem, accommodated themselues (in such sort as they could) within the Cane. But especially in a Bazar (like vnto a cloister) adioyning to the Cane, wee toke pleasure to walke vp and downe some few turnes, which the Turkes beholding, wondred at vs: (for it is not their custome in those hot Countries to walke vp and downe as we doe in cold Countries, but to sit still on the ground like bruit beasts) and one of them came vnto vs, and asked vs what we meant to walke vp and downe in such sort, and whether we were out of our way, or out of our wits. If your way (said hee) lieth toward the vpper end of the Cloister, why come you downewards? And if at the nether end, why goe you backe againe? We answered him, For our pleasure. He replied, that it was greater pleasure to sit still, then to walke vp and downe when we need not. But their brutish sitting still on the ground was as strange vnto vs, as our walking vp and downe was to them.

It seemed no lesse strange vnto them to see a Christian with a cut doublet: and they called him foole, and asked him what hee meant to make holes in his coate: for they neither cut nor pinke any of their garments, but weare them all plaine, sparing for no cost to guard them with lace of siluer and gold if they be able.

And such as weare long haire on their heads, the Turkes call slouens, and account them sauage beasts; for they themselues weare no haire on their heads at all, but shaue them euery weeke once, and keepe them warme with a Turbant of white shash made of cotten woole, which they neuer vncouer in their salutations to any man, but bow their heads, with their hands on their breasts.

But if a man haue a faire long beard, they reuerence him, and say he is A wise man, and an honourable personage. But if they haue no beards at all, they call them (if they be yong) Bardasses, that is, Sodomiticall boyes. But if they be men growne, and haue no beards, they call them fooles, and men of no credit; and some of them refuse to buy or sell with such, and say they haue no wit, and that they will not beleeue them, &c.

March 23. Wee had a more pleasant way; for the first tenne miles we rode thorow the fields and a very pleasant Parke. But when wee came out of this Parke or Forrest, wee were somewhat troubled, partly by reason of the bad way, and partly by bad people in the way. The way was stonie and rockie (as the former daies iourney was) but yet drie, and not long, for it was but the descending downe a rockie hill, where though the way

were

were dangerous vnder our feet, yet it was pleasant before our faces, for wee beheld the prospect of part of the holy Land, viz. Galile.

But at our descending downe this mountaine, the people did more trouble vs then the way: for there sat amongst the rockes in our way many Turkes and Arabs, with maces of iron and other weapons, who stayed vs and demanded Caphar or tole money; we were glad to giue them content that we might passe safely by them, as Iacob was glad to send his brother Esau gifts, for a Ne nocceat (as the Lawyers speake) that is, for feare of danger.

But the Carauan of Christians, who came after vs, though they were many hundreds, yet some of them being not able, some not willing to pay so much money as they demanded, were shrewdly beaten with their iron maces. There was a Iesuite in their company, who escaped not without stripes, whereat (as I haue heard) he reioyced, and counted it meritorious, in that hee suffered such misery in so holy a voyage. And in my hearing, at Ierusalem one of his companions told him, that he merited much to sustaine such trauell and labour, and be at so great cost and charges, and suffer so many stripes for Christs sake: But I know, had it not been more for loue of his purse then for loue of Christ, he might haue escaped without stripes, yea with these kind speeches Marnabbah Iaaum, that is, Welcome my friend or sweet-heart.

At another place in my trauels I heard a Frier bragging of his good workes, and saying, that he had done so many good workes, that if he should kill three men, his good workes would make satisfaction, and merit remission for them all. To whom one in my company answered, that by his murther he might merit indeed a double reward, viz. death in this life, and damnation in the life to come, for blood will haue blood; For whosoeuer sheddeth mans blood, by man shall his blood be shed, but to let passe these Iesuiticall Iebusites, or Iebusiticall Iesuites: In that these trauellers were thus beaten for sparing their purses, and though they were many hundreds, durst not strike them againe, heere I may fitly take occasion to teach those that purpose to trauell into Turkey, how to behaue themselues. If they be set vpon by theeues, they may defend themselues in their trauels, if they be strong enough; but if they bee poling officers (as these were) they must not bee contradicted. But neither in their Cities, nor in their trauels, may they strike againe though they be abused and beaten by any man (except they bee theeues and robbers) for if they doe, they shall either be put to death, or haue their hand cut off. Neither if a man receiue a bore on the eare at any of their hands, must he giue one bad word, or looke frowningly vpon him that smote him: for

An admonition for Trauellers.

then

then he will strike him againe, and say, What, Goure? Doest thou curse me, and wish that the diuell had me? But he must kisse his beard, or the skirt of his garment, and smile vpon him, and then he will let him passe.

Wherefore, trauellers into those parts must looke vpon the picture of a seruant, as of old he was wont to be painted, that thereby they may learne how to behaue themselues in trauell.

I reade, that of old they were wont to paint the picture of a seruant at the doores of their houses, that their seruants might see how they should behaue themselues. And he was painted on this manner; with the snout of a Swine, the eares of an Asse, the feet of an Hart, with hands open, with his garments cleanly, and on his head a bonnet, hauing on his backe a coulestaffe, with two vessels, the one hauing in it fire, the other water.

This description though it be rude and homely, yet it teacheth plainely seruants and trauellers their duties.

The Swines snout declareth that they must not be daintie mouthed, but must be content with any meate which God hath prouided for man.

The Asses eares, that they must patiently heare the sharpe speeches of their masters, without answering againe.

The Harts feete, that they must be swift in doing their businesse.

Their Hands wide open, that they must be faithfull, not deceitfull: They must doe nothing closely or secretly: they must haue their cheeks, their hands, their hearts open to their Masters eye and commandement, when it pleaseth him to call them to account.

Their garments comely and honest, which their bonnet declares, that they must not be slouenly, but handsome and seemely apparelled, and yet not proudly aboue their degrees.

The coulestaffe on their shoulder, that they must not refuse to doe any worke, no not to carrie water.

And the fire and water, the one before them, and the other behinde, sheweth their discretion in their businesse: They must not mingle fire and water together.

Most of these qualities are required in Trauellers. In diet they must not be dainty, but eate what they can get. Their eares must not be nice, for they shall heare speeches enough to offend them. Their feet must be swift to flee from dangers: Their hands wide open to giue liberally: Their apparell also must be neate in Cities where they soiourne, for their credit: But when they trauell abroad, it must be simple, for their safety: for the baser their apparell is, the better shall they passe: for if they weare good ap-

parell, their throats will be cut for their apparel, and hope of much money: for those that go braue they account rich. And whereas in seruants it is commendable to haue asses eares; in trauellers it is needfull to haue asses backes also, to beare all abuses in good part, and rather to beare an hundreth abuses then to offer one.

Wherefore seruants and trauellers must alwaies remember this Distichon, or couple of verses following.

Nobile vincendi genus est patientia, vincit
Qui patitur: servis vincere, disce pati.

That is,

A noble kind of conquering
is patience to see and heare:
He which forbeareth, conquereth,
If thou wilt conquer, learne to beare.

But to leaue these matters, and to proceede to my voyage. At the foote of this mountaine there is an old Cane where vsually trauellers lodge: but it being not yet none, we resolued to trauell 18 miles further, to the sea of Galile. At the foote of this stony hill, hard by this Cane, there runneth a pleasant riuer, which diuideth Syria from Galile. And ouer this riuer there is a faire bridge, the one end whereof is out of the holy land, the other in it. This riuer is called Iordane, the head whereof commeth from Mount Libanus, and maketh three Seas.

The first is the waters of Maron which wee left on our right hand, about ten miles off. The other on the left hand, which lay in our way as we should trauell.

The second is the sea of Galile, or Tiberias, or lake of Genezereth.

The third is the sea of Sodome, called Mare mortuum, where the riuer Iordan endeth.

The bridge that crosseth this riuer Iordan at the entrance into the holy land, is called Iacobs bridge; for two causes.

First, it is said that there Iacob met his brother Esau.

Secondly, that there Iabob wrestled with an Angel.

A description of the Holy Land.

The whole Holy Land of old was called Chanaan, and it was diuided into three parts, viz. Galile, Iudea and Palestina. Later writers haue called all by the name of Palestina. The first part of Canaan called Galile, beginneth at this bridge, and to this day it is a very pleasant and fruitfull Countrie. After we were entred into Galile about two miles from the bridge, our Ienesarie asked vs whether we would goe vp to a mountaine, and so to Saphetta neere vnto mount Carmell, which is a place of learning for

Iacobs bridge.

Iewes;

Iewes; or keepe the lower way, and goe by the sea of Galile which is the pleasanter way: and thereof we made choice; and toke Saphetta in our way afterwards.

About seuen miles from Iacobs bridge, our guide brought vs to a well, adorned with marble pillers, and couered with stone, which hee said to haue beene the pit whereinto Ioseph was put when his brethren sold him to the Ishmalites. But it seemed to vs incredible: first, because that was a drie pit, and this is full of swéet water.

Againe, Iacob dwelt at Hebron twelue miles beyond Ierusalem, and his sons kept shéepe in Shechem. And that drie pit whereinto they put Ioseph was at Dothan (which we saw afterwards) And this pit which they shewed vs with marble pillars, was in Galile; not neere Dothan nor Shechem where Iosephs brethren kept their fathers shéepe.

But by others of better iudgement we vnderstood that this also was called Iosephs pit, or well, because it was built by one Ioseph, not Ioseph the sonne of Iacob, but some other. But the ignorant people which trauell that way, are apt to beléeue any things that is told them. About ten miles from this well, wee came to a Cane called by the Moores Minium, but by the Turkes Missia, hard by the sea of Galile, where we lodged all night, hauing trauelled that day by computation 36. miles.

The foure and twentieth of March we rode along by the sea of Galile, which, Iohn 6. 1. is called by two names, viz. the sea of Galile or Tiberias. Galile, because it is in Galile: And Tiberias, because the City Tiberias was built by it, and Bethsaida, an other ancient City; of both which we saw some ruinous walles. And it is said in that Chapter (Iohn 6. 1.) that Iesus went ouer the Sea of Galile: and in an other place that hee went beyond the Lake. And Luke. 9. 10. It is said, that hee went into a solitarie place, neere vnto a City called Bethsaida, which place of Iohn I learned to vnderstand better by séeing it, then euer I could before by reading of it. For, séeing that Tiberias and Bethsaida were both Cities on the same side of the sea, and Christ went from Tiberias too, or neere vnto Bethsaida; I gather thereby that our Sauiour Christ went not ouer the length or breadth of that Sea; but quer some Arme, bosome or reach thereof, viz. so farre as Tiberias was distant from Bethsaida; which is also confirmed in that it is said elswere, A great multitude followed him on foote thither; which they could not haue done if hee had gone quite ouer the sea to the other side among the Gergesens, which is out of the holy Land. And therfore this sea of Galile, is also called the Lake of Genesereth, because the Countrie of the Gergesens

Galile.

is on the other side the Lake, from whence the Swine ran headlong into the Sea and were choaked therein: and as that place was out of the holy Land; so the people which then inhabited it, were as farre from holinesse, when they requested our Sauiour Christ to depart out of their Coasts. And such like holy people inhabite there still, viz. wild Arabs, and Turkes, &c. Wee saw also (neere vnto this sea) the place where that Towne (mentioned Iohn 2.1. called Cana of Galile stood, where our Sauiour Christ at a mariage turned water into wine; in place whereof there standeth now a poore village inhabited by Turkes.

This sea of Galile is (by computation) in length eight leagues, and in breadth fiue leagues, and euery league is three miles; and then it encloseth it selfe into a narrower compasse, carying but the breadth of an ordinary riuer vntill it come to Sodome, where it endeth, which is called mare mortuum, that is, The dead Sea.

After we had rode about seuen miles by the sea of Galile, we left it on our left hand, and ascended vp a mountaine on the right hand.

This mountaine was not very steepy, but exceeding pleasant and fertile, for (being the spring time) it was so beset with such variety of flowers among the greene grasse, that they seemed to flire in our faces, and to laugh and sing (as the Psalmist speaketh) as we went. Psal. 65.13.

This is said to bee that mountaine mentioned Ioh. 6.9. where our Sauiour Christ wrought a miracle in feeding 5000. men with fiue Barly loaues, and two fishes.

When we came to the top of the mountaine, we saw Saphetta on the right hand, a Vniuersitie of the Iewes where they speake Hebrew, and haue their Synagogues there. The City Saphetta is situated on a very high hill with three tops, and so the City hath three parts: one part is inhabited by Iewes, the other two by Turkes. We asked some Iewes whom we knew formerly to haue beene Merchants of Aleppo, what they meant to leaue their trade and to liue there: They answered, they were now old and came thither to die, that they might be neerer to heauen: we told them, that howsoeuer they might seeme there to be nearer to heauen whiles they lined, because they dwelt on an high mountaine, yet that they should not be neerer vnto heauen when they died, vnlesse they repented and beleeued in Christ, &c. The Iewes haue heere more liberty then in any part of the holy land. They dare not come to Ierusalem for feare lest the Christians there dwelling, stone them.

Whiles we were at Saphetta, many Turkes departed from

thence

thence towards Mecha in Arabia. And the same morning they went, we saw many women playing with Tymbrels as they went along the street, and made a yelling or shriking noise as though they cried. We asked what they meant in so doing? It was answered vs, that they mourned for the departure of their husbands, who were gone that morning on pilgrimage to Mecha, and they feared that they should neuer see them againe, because it was a long way and dangerous, and many died there euery yere. It seemed strange to vs, that they should mourne with musicke about the streetes, for musicke is vsed in other places at times of mirth, and not at times of mourning. But they did it but Paruæ consuetudinis causa. For a little customes sake. And I doubt not but many of them were glad for their departure, and would be gladder if they would neuer come againe, they vse them so kindly.

And vnder pretence of deuotion, many trauell to Mecha to buy their Indian and Persian commodities: for many of them see their palpable ignorance, and in secret speake against it to those with whom they may be bold, and say, their religion is naught, yet (being Merchants) to auoide pouerty they trauell thither amongst the rest. So true is that common and commendable saying:

Impiger, extremos currit mercator ad Indos:
Per mare, pauperiem fugiens, per saxa, per ignes.

That is,

The Merchant man though slowe of foote,
To th Indian shoare doeth runne:
By sea, by land, by fire by sword,
That pouerty he may shunne.

Yea there was one of their chiefe learned men in Constantinople, Anno Dom. 1604. spake against their Alcoran, which is the booke of all their religion, but he lost his head for his labour, which he willingly and cheerefully yeelded vnto them.

All the way which we trauelled this day, was very pleasant, and all the ground both hils and dales very fruitfull, according as it is described by Moses. Deut. 8. 7. 8. and Deut. 11. 10. and, 11. And we came that day, about two of the clocke in the afternoone to a village called in the Arabicke tongue I-nel Tyger, that is (by interpretation) The Merchants eye, wherein there are two very faire Castles for trauellers to lodge in from danger of wild Arabs, which abound in those parts: we tooke vp our lodging in the nearest castle which is the fairest. I-nel Tyger.

After we had refreshed our selues, and slept a while: being hard by mount Tabor, we desired to ascend to the top of it, and so much the rather because I had read that the Papists to proue the prima- Tabor.

cie, or supremacie of Peter aboue the rest of the Apostles, alledge this for one argument, after that Christ was transfigured vpon mount Tabor (as we reade Matthew 17.1.2.&c.) and there appeared to them, Moses, and Elias, talking with him, Peter said to Iesus, Master, It is good for vs to bee heere, let vs make heere three Tabernacles, one for thee, and one for Moses, and one for Elias. Which (say they,) at his request was done, and remaine there to this day: which to make triall of, we tooke Ally (one of our Ienesaries,) and rode towards the mountaine. But vnderstanding that it was very dangerous by reason of wilde Arabs which lodged in caues and rocks and bushes about the mountaine, we hired some of the principall Arabs to go with vs and guard vs from the rest. And as we went, we beheld the prospect of the mountaine to be very pleasant, somewhat steepy, but not very high (in respect of some other mountaines thereabout) nor very large, but a comely round mountaine, beset with trees and thicke bushes, which at that time of the yeere flourished greene: we rode so farre as we could for steepinesse and then left some of our seruants at the foote of the mountaine to keepe our horses, and toke vpon vs to clamber vp on foote, which we should neuer haue beene able to haue done, had there not been very high grasse, sprigs, and bushes to hold by.

Mount Tabor.

One of our Arabs went vp before vs, as fast as if it had beene euen ground, but we came very slowly after, which he perceiuing, would looke backe, and often vse these words to cheere vs, Gel, Gel, Gel, that is, come, come, come: And somtimes these, Ish halac, Seeadi; How doe you masters. We were almost all out of breath, and one of our company cried, For the loue of God let vs returne, for I can goe no further, Oh I shall die, I shall die. Whereupon one of vs being neerer the top then he himselfe supposed, (to cheere the rest) said, Come cheerefully; I am on the top; which somewhat hartened the rest: otherwise they had all gone downe againe.

Being on the top, we rested a while to take breath; and then we walked vp and downe the top of the Mount, and saw only one house, or rather low cottage, vninhabited, hauing onely two darke roomes in it, meet for foxes or iackals to lodge in, and saw no signe of any other tauerne or tabernacle. Onely we vnderstood that (many yeeres since) there was a Monasterie there inhabited by Popish Friers, but being molested by the Arabs, toke away the holinesse with them, and left the mountaine behinde them; yet still they call this mount Tabor in Italian Monte Santo, that is, the holy mountaine: as if there were some inherent holinesse in the mountaine.

And

And two daies after we had beene there, came a Jesuite and two Friers with a yong Gentleman of Parris in France, who was a Protestant; and some other company with them, who had a desire to ascend to the top of this holy mountaine, and went all together vntill they were wearie which was at the foote of the mountaine, and in the heate of the day: wherefore the French gentleman said, he would stay for them there vntill they returned, but was himselfe already wearie and would goe no higher; the Jesuite and Friers reproued him, and called him foole, and told him he did not know what he might merit by going to the top of that holy mountaine. Merit, (said the Gentleman) what may I merit? Thou maiest merit (said they) fiftie yéeres pardon. The Gentleman, to breake a iest with them, asked them whether hee might merit fiftie yéers pardon for the time past, or for the time to come: If (said he) for the time past, I am not so old (for he was but twentie two yéers of age) if for the time to come, he did not thinke he should liue so long. They answered him, if he did not liue so long, he might giue the yéeres which remained to his friends. Yet could they not perswade him to goe vp any higher.

Conference betwixt a Iesuite and a Protestant.

Meritmongers.

The same Jesuite called this French Gentleman, Heretike, because he did not professe himselfe a Romanist: Hee denied his argument; and although hee was not able to dispute with him Scholar-like, yet he answered him Christian-like, and told him that he did abhor the name of Rome, and the nature more: The Jesuite said, Thou scarce knowest the name, much lesse the nature of Rome. The Gentleman replied, I haue read of both. And that Rome had a name according to her nature, he shewed by these verses following:

Roma quid est? Quod te docuit præposterus ordo.
Quid docuit? Iungas versa elementa, scies.
Roma amor est: Amor est? Qualis? Præposterus. Vnde hoc?
Roma mares. Noli dicere plura: Scio.

The same in English:

Rome what is? A Loue. A loue? What loue?
Contrary vnto kinde.
How so? Rome loueth men. No more.
Cease speech. I know thy minde.

He further told him, that hee had beene at Rome, and both séene and heard there the maner of life which he and his fellow Jesuites lead, and that he was not ignorant how odious they were euen vnto other Papists, amongst whom one of them gaue him a Hymne made (by a Papist at Rome) against Jesuites, a

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copy whereof he gaue vnto me, which I haue thought good here to set downe, that the world may see that vnity both in Religion and conuersation amongst them, whereof they make such boast, when as one sect of Papists maketh Rythmes and Hymnes to the disgrace of another, in such ridiculous maner as followeth:

Hymnus hic est modus vitæ,
Quo vtuntur Iesuitæ.

O Pulentas ciuitates,
Vbi sunt commoditates,
Semper quærunt isti Patres.

Bonum panem, melius vinum,
Non recipiunt peregrinum,
Neque surgunt ad matutinum.

Carne pingui vitulinâ,
Per quam exul est vaccina,
Plena est horum coquina.

Indij Galli atque pauones,
*Quorum cibus sunt * macherones,*
*Horum patrum sunt * buccones.*

* An Italian word, signifying graine, wherewith they feede their Poultry fat.

Crocum, piper, cum amomo,
Et quæ nullus sanctus homo
Habuit, habent isti in domo.

Quando vocant carcerati,
Bonis omnibus priuati,
Dicunt, Sumus occupati.

* An Italian word, signifying bits, or morsels.

Sed si vocant potentes,
Diuitijs affluentes,
Rogant Deum & omnes gentes.

Diuitumque patrimonia,
Magnatumque matrimonia,
Fictâ tractant sanctimoniâ.

Si quis diues infirmatur,
Pro eius morte Deus rogatur,
Quando hæreditas speratur.

O Lupi-

O lupinam feritatem,
Prædicando charitatem,
Nostram rapiunt hæreditatem.

Habent opes Venetorum,
Grauitatem Hispanorum,
Et potentiam Romanorum.

Si quis quærat regia officia,
Ecclesiastica beneficia,
Horum dantur amicitia.

Dominantur temporale,
Dominantur spirituale,
Dominantur omne : & vale.

The same in English:

This Hymne the vsuall forme doth giue,
In which the Iesuites doe liue.

TO wealthiest Cities, where the rather
They most commodities may gather,
Flies euery Iesuitish Father.

Best wine they drinke, and eate good bread,
With which no stranger sees them fed,
Nor notes how long they lie in bed,

With grosse beefe they will neuer deale,
But (for it) fat and tender veale;
To their full kitchins still they steale.

Indian Cocks and Turkies great,
Fed alwaies with the purest wheat,
Are those bits that these Fathers eat.

Saffron, pepper, nourish them,
And roses of Ierusalem,
Of which no holy man doth dreame.

When prisoners for their charity call,
They say we are depriu'd of all,
And must to our deuotion fall.

But when their mighty friends, and rich,
Require their helps, they God beseech
For them, and thorow all Nations preach.

Th'inheritances of rich heires,
And Princes nuptiall affaires,
Disposeth this fain'd zeale of theirs.

When rich lie sicke, and these men gape,
To haue their riches feed their rape,
They pray God they may neuer scape.

O wilde and woluish Cheuisance,
That when they charity aduance,
They rauish our inheritance.

Venetian wealth they still apply,
Affect the Spanish grauitie,
And build on Romes authority.

If princely offices be sought,
By Iesuites they must be wrought,
And with rich spirituall liuings bought.

In temporall state they beare the bell,
In spirituall state as much excell,
In all states they command. Farewell.

We our selues, when we had seene enough this Mount, returned againe to the Castle with good stomackes to our supper, and wearied bodies, desiring rest. Tabor is distant from Galile not much aboue twentie miles.

March 25. being the Feast of the Annunciation of the Virgin Mary, and (according to the computation of our Church of England) the first day of the yeere 1601. we trauelled ouer very pleasant fields all the way, the fields of Basan, not far from the Mount Basan, where there was exceeding good pasture, and fat cattell: only we wanted good water to drinke, and our wine was spent, and the day exceeding hot.

Mount Basan.

Wee saw in our way some remnants of that old Tower or Fortresse mentioned 2. King. 5. 24. where Gehazi the seruant of Elisha ouertooke Naaman, and tooke of him two tallents of siluer, and two change of garments. We saw also many other places worthie obseruation, but (for want of a good guide) we knew not

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the names thereof, for the Turkes inhabiting those Countries, haue giuen new names to most places. This was the pleasantest daies iourney we had in our whole trauell. I neuer saw more fertile ground and pleasant fields, and so much together, all the whole day from Mount Tabor to a village called vulgarly Ienine, but of old En-gannim, whereof we reade Iosh.15.34. Neere vnto this village is the place where Ioel beheaded Sisera, mentioned Iudg.4.21. En-gannim.

En-gannim is distant from Mount Tabor twenty two miles. It is a very pleasant place, hauing fine gardens, and orchards, and waters about it. We stayed here all the day (March 26.) because (the Turkes Romadan, which is their Lent, being ended) on this day began their Feast called Byram; and our Ienesarie was loth to trauell on that day, being their feast day, and so much the rather, because his name also was Byram.

March 27. Riding from En-gannim, we were endangered twice: First, by certaine theeues dwelling neere vnto En-gannim, who made vs pay Caphar or pole money twice, once at En-gannim. And when wee departed from thence, they pursued vs with bowes and arrowes, and other weapons: we withstood them long in parley; at length euery man prepared his instruments of death ready for battell. Our Ienesaries kinsman Fatolla had his musket ready, and being about to giue fire, was stayed by our Ienesarie, who saw not onely these Arabs present very desperate, with their bowes and arrowes ready drawne, but messengers also sent to raise vp all the whole rabblement thereabout vpon vs; hee told vs we were best giue them content or else we were all but dead men: wherefore to auoide further danger, we gaue them their owne desire, vpon condition, they would pursue vs no further, nor suffer any of their company to molest vs: the chiefest of them answered, Stopherlo, Stopherlo, that is, God forbid, God forbid we should doe you any harme, if you pay vs what we demand; which we did with all speed, and rode away from them being glad we were rid of them. En-gannim.

About ten miles from them we rode through a wood, (a very fit place to harbour theeues, who had killed certaine men trauelling that way the day before, and tooke away both a man and horse from the Carauan which followed after; and a woman also riding on an asse with their cariage) and (as our guide tolde vs) hee neuer trauelled that way but he saw some men killed: and therefore bad vs all charge our pieces and shoote off when hee bad vs though we saw no body, lest the wild Arabs should set vpon vs on the sudden, lying in ambush, which wee also did in a place most dangerous, to daunt the enemies before we saw each other.

But before we came vnto the most dangerous place, there ouertooke vs many Turkes well armed, who dwelt in Ierusalem, and were glad of our company thither. And shortly after wee had discharged euery man his peece, we saw a great company of Arabs on an high mountaine neere vnto our way, yet out of the reach of our shot, who perceiuing vs to be too strong for them, durst not set vpon vs.

And so (by the prouidence of God) we came that night to an ancient and famous City, (situated in a fruitfull valey betwixt two mountaines) called Sychar, a City in Samaria, mentioned Iohn 4. Neere whereunto we saw Iacobs Well, where our Sauiour Christ asked water of the woman of Samaria. Wee came thither in good time, for we were exceeding thirstie, and drunke thereof liberally and freely. The water thereof goeth downe very pleasantly, like vnto milke.

Samaria.

Sychar.

Iacobs Well.

From Iacobs Well we went into the City, and lodged in a very ancient and stately Cane, but very badly kept. It had beene better for vs to haue slept by Iacobs Well, as others did; for heere we slept on the hard stones neere vnto a Chapell in the middle of the Cane, vnder two or three great figge trees and mulbery trees, where we were scarce safe from theeues; for we had some things stollen from vs in the night, whiles wee slept vnder the trees on faire broad stones whereunto we ascended by a faire stone paire of staires, six or seuen steps from the ground. Sychar is distant from En-gannim 27. miles.

March 28. We stayed at this City in Samaria, called of old Sychar, but at this day commonly, Napolis; for the Holy Land hauing been often conquered, hath had new names imposed vnto all the chiefe Cities, and most other townes and villages also: partly by Godfrey of Bulloine, who conquered that countrey in the yeere 1098. But chiefly by the Turkes, who conquering the Holy Land and all the Countrie about it, haue changed the names of places, to rote out all memoriall of reuenge in the hearts of posterity (as they supposed.) Yet the chiefest Cities are still knowne by their ancient names, though other names haue beene giuen thereunto. As for example, Damascus which was so called of old, is still knowne by that name, though the Turkes call it Sham. And Ierusalem which they call Cuts, or rather Kuds, comming (as I suppose) of the Hebrew word קדש Kadasch which signifieth to sanctifie or to be holy: or of Kadosch, which signifieth holy. And (as they themselues say) the word Cuts or Kuds (whereby they call it) signifieth a holy City in their language.

Napolis.

The cause of our staying this day at Sychar, was this, it was told vs that 2. Emeers or great Lords in our way to Ierusalem were

were vp in armes one against another, and therefore it seemed good to our Ienesarie that we should stay for the Carauan, that we might be the stronger and passe safer. But when the Carauan came they pitched their tents by Iacobs well, and purposed to stay there two or three daies at the least. We were loath to stay so long being now but thirty miles from Ierusalem, and therefore resolued to proceed in our iourney without any longer expectation for company which was vncertaine.

March 29. We departed from Samaria to Ierusalem, and met many souldiers in seuerall companies by the way, who knowing our Ienesary and other Turkes in our company, let vs passe by them quietly, and gaue vs the salam aliek, that is, peace be vnto you.

The first part of this daies iourney was somewhat pleasant; but, the neerer we came to Ierusalem, the more barren and tedious our way was. About ten of the clocke we came to a great forrest or wildernesse full of trees and mountaines. When we were on the top of this mountain, we saw the maine sea on our right hand, and small Ships sailing towards Ioppa.

About three or foure of the clocke, we came to a ruinous village called Beere, but of old (as it is reported) Beersheba, which in former times was a great City: And it is said to be the place where Ioseph and Mary comming from Ierusalem (the feast being ended) missed the child Iesus, and sought him sorrowing; and returning to Ierusalem, found him in the Temple amidst the Doctors, hearing them and posing them. Our purpose was to lodge here all night, being all of vs wearie and hungrie, and all our prouision spent. But finding nothing here to be had for money either for man or horse; and vnderstanding that Ierusalem was but ten miles off, we went on in our way somewhat faintly fiue or sixe miles, and then beholding the prospect of the City, we were somewhat cheered and reuiued, and solaced our selues with singing of Psalmes, vntill we came nere vnto the City. Beere. Ierusalem.

Many Greekes dwelling in Ierusalem, seeing vs a far off came to meet vs, supposing their Patriarch had beene in our company, who came two or three daies after vs.

We dismounted from our horses at the west gate of the City called Ioppa gate, or the Castle gate; which is a very strong gate of iron, with thirteene pieces of brasse ordinance planted on the wall about the gate. We stayed in the porch of this gate, and might not be admitted into the City, vntill wee were searched by an officer (as the maner is.) In the meane time there came to vs two Italian Friers, viz. Padre Angelo, and Padre Aurelio and kissed our hands, and bad vs welcome, and told vs that two other Ioppe gate.

Englishmen were at their house, viz. master Timberley, and master Borell.

When we were searched without the gate by a Turkish officer, and deliuered vp our weapons to the porter to keepe for vs in the gate house vntill our returne (because no Christian may enter into Ierusalem with weapons) these two Padres led vs to their Monasterie; at the gate whereof we were searched againe by another Turkish officer before we might enter into the house. For the office of the former searcher at the gate of the City was only to receiue the weapons of all Christians, and deliuer them safe to them againe at their departure. But this searcher went further and searched all our cariage which hee caused to be opened, to see whether we had any gun-powder or any other engins there. For they are very suspicious of all Christians, fearing, lest for deuotion to the place, they should worke treason; therefore they suffer not Christians to enter into the City weaponed, lest they make insurrection against them when they are many together, and conquer the City, as heretofore they haue done.

To this end also is the City walled about with strong walles, and fortified with foure strong gates and a Castle, (built by Sultan Soliman) and euery gate well planted with ordinance for feare of Christians. And partly for hope haue they enuironed this City with such strong wals, that Christians for deuotion to the place, might come and build within the wals and be subiect to the Turk. For though their wals be large and strong, yet there is great rome within the walles to build more houses then are there, for there are fields of corne within the walles of the City; and the houses stand very thin, scatered and disperſed, here one and there two or three together; there is not one faire street in all Ierusalem as it now is.

After they had thus narrowly searched all our cariage, euen to our Cases of Bottles, we were admitted into the Monastery; at the entrance whereinto, met vs master Timberley and master Boreel, and then Signior Franciscus Mannerba the Padre Guardian of the Monastery, and all the rest in order, and bad vs welcome, and led vs into a faire parler and set good cheere before vs, and serued vs themselues.

After supper wee deliuered them our letters which wee had brought from the Venice Consull of Aleppo and other Italian Merchants there in our behalfe. Which when they had read, the Guardian said, our custome is, when strangers come to vs, to call them the first night to Masse, and to Confession, and to giue euery man a candle to hold in his hand at Masse time; and at night to wash their feet and to bring them to bed, and to many other ceremonies

monies during the whole time of their continuance there.

But as for vs, they vnderstood by letters what we were; and told vs that we were so highly commended by their Patrones and Benefactors, the Venice Consull and Merchants of Aleppo, that if they should shew vs halfe the fauor which was required at their hands, they should themselues lie without doores, and suffer vs to rule and Dominier at our pleasures. And that therfore they would not vrge vs to any thing against our consciences, but giue free liberty both of persons and consciences as if we were in England, or in our owne houses elsewhere; and so much the rather because they vnderstood our Merchants were rich, and hoped to gaine by vs. In regard whereof, although it were Lent, wherein they eate no flesh, yet offered vs Hens, Egs, Milke: any thing that was there to be had for money, they requested vs to command it.

And during the time of our continuance there, he commanded one Padre Aurelio to attend vpon vs, and see that we wanted nothing; and another of his brethren, one Padre Angelo, to be our guide abroad and to shew vs all ancient Monuments and places worth seeing either in the City or out of the City.

These kind speeches being vsed, they brought vs to our chambers where we should lodge all night, and prouided for euery man seuerally a good neate bed with faire sheets and all things very holesome and handsome, where we slept sweetly, and refreshed our wearied bodies all that night very comfortably.

But although they dealt thus kindly with vs (at the instance of their benefactors) in giuing vs liberty of conscience, yet they deale not so with others. For some I doe know who haue been there, and made no conscience to doe as they haue done, according to those verses:

Cùm fueris Romæ, Romano viuito more:
Cùm fueris alibi, viuito more loci.

That is,

When they are at Rome, they doe what there is done:
When they are elsewhere, they doe as they doe there.

But they should rather remember that which Baptista Mantuanus (an Italian) writeth of Rome:

Viuere qui sanctè cupitis, discedite: Roma
Omnia quum liceant, non licet esse pium.

The same in English:

Wouldst thou liue well? depart from Rome:
All things there lawfull be,
Except to be a godly man,
Which thing is rare to see.

The

The same Baptista Mantuanus writeth of them thus:

Venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ignes, Thura, preces, Cœlum est venale, Deusque:

The same in English:

Rome selleth Temples, Priests, and Altars,
Fires, Frankincense, and Prayers.
Yea Heauen, and God himselfe for gold,
At Rome is to be bought and sold.

An admonition to such as trauell to Ierusalem.

Wherefore, I admonish those who haue a desire to trauell to Ierusalem hereafter, to take héed to themselues, that they make not shipwracke of conscience; for if they come not well commended, or well monied, or both, there is no being for them, except they partake with them in their idolatrous seruices.

True it is, that the Turkes giue liberty of conscience vnto all that come thither; but they giue not entertainement vnto any Christians in their houses. And the Greeke Patriarkes are poore, and not able to protect such as come vnto them for refuge. These Padres, though they be Papists, yet haue they rich benefactors, and want nothing, and (for the most part) very kinde and courteous to strangers in all things, liberty of conscience only excepted, wherein they seeke to make others like vnto themselues, and to seduce them from their faith, and to winne them to the Church of Rome: and offer vnto them who haue money in their purses, to make them Knights of the Sepulchre; but no good English Subiect will accept of that order of Knighthood; for at the receiuing thereof, they sweare to bee true to the Pope, and to the King of Spaine, and to other things, which no man can doe with a good conscience.

And this kindnesse and liberty of conscience, which wee found amongst them, we imputed not so much to the men, as to our own money; for it cost vs charo, viz. 100. duccats for our entertainement: for we knew them to be of the Court of Rome, and were not ignorant that,

Curia Romana non captat ouem sine lana.

That is,

The Court of *Rome* no sheepe doth receiue,
Vnlesse to them her fleece she leaue.

And as one Iohn a Monke wrote of them,

Curia vult marcas, bursas exhaurit & arcas;
Si bursæ parcas, fuge Papas & Patriarchas.
Si dederis marcas, & eis impleueris arcas,
Culpâ soluêris, quaque ligatus eris.

Intus

Intus quis? Tu quis? Ego sum. Quid quæris? Vt intrem.
Fers aliquid? Non. Sta foris. Fero. quid? satis. Intra.

The same in English:

The Court of Rome doth aime at markes;
It sucks the purse, and soakes the arkes.
If that you minde to spare your arkes,
Come not at Popes nor Patriarkes.
But if you frankly giue them markes,
And with good gold stuffe vp their Arkes,
I warrant then you shall be free
From any kinde of penaltie.
Who's within? Whose there? I per se I.
Why, what would ye? Come in.
Bring you ought? No. Stand still.
But I doe. Goe ye then in.

The same Monke writeth, that Rome being founded by theeues, retaineth still somewhat of her old qualities. For (saith he) she is called Roma, quod rodat manum, of greasing the hand.

Roma manus rodit; quod rodere non valet, odit.
Dantes exaudit, non dantibus ostia claudit.
Curia curarum genetrix, nutrixque malorum.
Ignotos notis, inhonestis æquat honestos.

The same in English:

Rome is a raker, and spitefull hater of the empty hand:
She heareth the giuer, but others neuer, but letteth them stand.
Her Court a cage of cares; of mischiefes eke the mother;
She vseth knaues like honest men, and strangers like a brother.

Well, though we were fleéced amongst them, yet had we liberty of conscience, and safety of persons, and had no way any wrong offered vs by them, either in word or déed; but by two or three Iesuiticall Iebusites (who were strangers there as well as we) some vnkindnesse was offered vs behind our backes (for they durst not any way deale with vs to our faces) in railing vpon vs and our Religion, as it was told vs at our departure by one who heard them: Especially by a Iesuite named (but vndeseruedly) Benedictus, and yet he could neither benedicere nor benefacere, neither say well nor doe well, by any that were not of their sect and sort: And therefore deserued not to be called Benedictus, (but per Antiphrasin.) but rather Maledictus, à maledicendo, as one of our company wrote vnto him in this manner, in meeter, although barbarously: truly, although not poetically:

Audi, Tace, lege, benedic, benefac, Benedicte:
Aut hæc peruerte, maledic, malefac, Maledicte.

The same in English:

O Benedict, heare, hold thy peace,
Doe well, say well (O Scorner)
Else let thy name be Maledict,
Peruerting all the former.

After we had rested one night in Ierusalem, the first day wee walked about the City our selues without our guide, onely to view the City, not enquiring of any place what it was, because on the morrow after, and euery day during our continuance, (which was about fourteene daies) our guide either walked on foot, or rode with vs, to see all things worthie obseruation. Onely one thing I obserued and duely considered the first day I came, which was this; that whereas we reade in the Gospell, that when our Sauiour Christ was betrayed, and brought into the High Priests hall, Peter following him, stood by the fire, and warmed himselfe; the reason is there yelded, because it was cold. And the memoriall hereof we obserue in March or Aprill. We being there at the same season of the yeere, found it exceeding hot, and hotter then it is vsually at midsommer in England: It seemed strange vnto me, how it should then bee so cold, that Peter should creepe to the fire, and now (at the same season) so hot that wee could not endure the heate of the Sunne. And on the sudden I knew not whether the season were altered, or the passion of Christ might be referred to some colder season of the yeere. But after I had beene there a few daies, the very place resolued that doubt: For there fall great dewes, and before the Sunne haue dried it vp, it is cold, and in the night season (about that time of the yeere) somewhat cold, as I felt by experience when I slept in the fields all night. And Peter hauing watched with Christ in the night, might well be cold in the morning, before the heate of the Sunne had expelled cold.

Resolution of a doubt concerning Peters warming himselfe in the high Priests hall.

And yet another reason (in my iudgement) more effectuall then the former, may bee yelded for this matter, taken a simili, that as the same night that Christ was borne, there was great light at midnight, in token of comfort; And at the time of his death, great darknesse at none day, in token of sorrow for the Sunne put on his mourning garment, and was ashamed to looke vpon that cruelty which the sons of men were not afraid to commit: So at the time of his betraying there might be extraordinary cold weather, in that an extraordinary person suffered, and an extraordinary worke was in hand. And extraordinary things happened about the time of his passion, as we reade in the Gospel, viz.

2. Reasons

viz. How the graues did open: The dead bodies of Saints (which slept) arose: The vaile of the Temple did rent in twaine from the top to the bottome: The earth did tremble, and the stones did cleaue asunder. These things declared that a notable person suffered. The like alteration might be in the coldnesse of the aire, and alteration of weather. And although wee reade it not in expresse words, yet (since I haue seene Ierusalem) it seemeth to me, that it may be gathered from that place of the Gospell, where it is said, Simon Peter warmed himselfe.

For (if we truly calculate the time) the season of the yeere was hot ordinarily; and Simon Peter at that season of the yeere was so cold, that he was driuen to the fire, and therefore it should seeme to be vnseasonable weather, and extraordinarily cold. These considerations haue satisfied my selfe (howsoeuer they satisfie others) vntill I heare or reade some more sufficient reason.

Antiquitie of Ierusalem.

Ierusalem is in Palestina. It was the goodliest City that euer was in the East parts of the world. It was first called Moria, where Adam was created of the red earth of Moriah, a Mount in Ierusalem: which Moriah was one of the heads of Sion Hill, where Isaac was offered, as a figure of Christ, the holy of holiest, Gen. 22. 2. Which place was afterwards called Salem, where Sem or Melchisedech dwelt, where afterwards Isaac was offered, and vpon his offering it was called Ierusalem, Gen. 14. 18. where was the threshing place of Araunah the Iebusite. and of old Ierusalem was also called Iebus. 2. Sam. 24. 16. Where Salomon was commanded to build the Temple. 2. Chron. 3. 1. And it was called Hieron Solomonis, that is to say, Solomons Temple. And after by corruption Hierosolyma.

A particular declaration of such things as *we saw at* Ierusalem, *diuided into* three parts.

AFter we had rested one day at Ierusalem, or walked for our pleasure vp and downe: All the rest of the daies of our continuance there, wee had our guide with vs, who had dwelt there fourteene yeeres, and shewed vs all such places as are worthie viewing or visiting, both in Ierusalem, and many miles round about Ierusalem: and we gaue him the hearing of all, but did not beleeue all, for they seemed to me to be of three sorts, viz.

1. Either apparant Truths.
2. Manifest Untruths.
3. Or things Doubtfull.

Those I account apparant Truths, which I could either confirme by reading, or reason. The chiefest whereof I will briefly set downe (for it were too tedious to write all) referring the rest to my next letters, or conference at our good meeting, which I hope in good time God will grant vs.

Apparant Truthes.

AND first of all it seemeth to me a manifest truth, that Ierusalem (that now is) standeth in the same place where the old Ierusalem did; not in euery respect for length and breadth, but with some difference: for whereas we reade in the Gospell, that they crucified our Sauior Christ at Golgotha, without the City neere whereunto there was a new Sepulchre wherein neuer man lay, and therein they laid his blessed body. Now both Mount Caluary where Golgotha (that is, The place of dead mens skuls was) and the Sepulchre (at least wise the place where the Sepulchre was) are all enclosed within the walles of the City, which were built by Sultan Solyman, or Sultan Selim.. So that, although some difference there be; yet it is not so great but that a man may boldly affirme, that part of this City is now in the same place where the old Ierusalem stood; and a part thereof somewhat remoued.

Yet some (who haue neuer beene there) haue presumed to affirme, that no man knoweth the place where old Ierusalem stood, and that no signe of the City is to bee seene. But that the place is still the same, it is manifest by the situation thereof, which is described in the Scripture to haue beene neere vnto these mountaines, Moriah, Syon, Caluarie, Mount Oliuet, Bethania, and Bethphage; and not farre from Bethlehem: which Mountaines and places are there still to be seene, and called still by the same names.

And whereas they say no signe of the City is to be seene, grounding their assertion vpon a place of Scripture falsly applied, and say that Christ promised to destroy Ierusalem, and not to leaue one stone vpon another that should not be ouerthrowne: If they reade the place Luke 21. 6. they shall find that spoken of the Temple which they applie vnto the City. And I doe verily perswade my selfe, that euen at Ierusalem that now is, there are stones vpon stones yet left, which were neuer ouerthrown since ỹ first building of the City: for on the foundation of the wals in many places (especially towards Mount Oliuet) there are yet stones to be seene, which both for quantity and quality may be thought to haue beene there euer since the beginning: for they are of huge length and breadth, and of a blacke colour; like whereunto I neuer saw any in

any

any other place of all my trauels. And ouer these old stones, the vpper part of the walles are a new building, differing both in colour and quantity from the foundation stones.

But of the Temple it is true which our Sauiour Christ spake Luke. 21.6. For when as the Prophets denounced Gods iudgements vnto the Iewes, vnlesse they repented, they flattered themselues in their sinnes, and cried, Templum Domini, Templum Domini, The Temple of the Lord, The Temple of the Lord. But through their prophanation, they made the Temple of the Lord a den of theeues. They cried, Lord, Lord, but they did not his will on whom they cried. For sweet grapes, they yelded sowre; for hearty and sincere seruice, hypocriticall and painted shewes of religion. Their glory was in the externall beauty of their materiall Temple: They wondred at the stones and goodly buildings, at the gorgious furniture and pretious gifts, wherewith it was both outwardly & inwardly adorned and enriched. Whereupon our Sauiour (to take away the cause of this vaine hope, and foolish ioy) toke occasion thus to Prophecie of that glorious Temple: Are these the things that you looke vpon? The daies will come wherein there shall not bee left a stone vpon a stone, which shall not be destroyed. This Prophecie was as euidently accomplished as it was made: for thirty eight yeeres after they had crucified Christ, their promised Messias, the Lord of glory; God raised vp the seruants of his wrath Vespatian and Titus, Emperours of Rome. who besieged, conquered, and razed their Ierusalem, made hauock of the people as of dogs, murthered eleuen hundred thousand, man, woman, and child, of that cursed Nation. Then was fulfilled the crie of those crucifiers, His blood bee vpon our heads, and vpon our children. It hath been and shall be for euer.

Yea the violence of the Romans proceeded further, and pulled downe the Temple, and laid it flat with the ground, insomuch that (according to the expresse words of our Sauiours Prophecie) they left not one stone vpon another. The Iewes sundry times, hauing obtained leaue of Iulian the Apostata, attempted to build it vp againe, but it would not be; for what their hand builded in the day, the hand of the Lord (most miraculously) hurled downe, and burnt with lightening by night, the foundation thereof being shaken with earth-quakes. And at this present day there is built in the place thereof a Muskia or Turkish Church, whereinto no Christian may haue accesse. It is not in the forme of Salomons Temple, but after the maner of their Turkish buildings: not for the seruice of the true God, but of the false Prophet Mahomet.

Vnto the truth also of sundrie other particulars (which they shewed vs) doe I subscribe. And first of all, that at Beth-lehem, fiue Beth-lehem. miles

miles from Ierusalem, is the very place where our Sauiour Christ was borne: although now (honoris gratia) they haue made it more beautifull, being built of marble, at the cost of Quéene Helena, the mother of Constantine, (whom some report to haue béen an English woman borne at Colechester) who hath there also erected a stately Church, which to this day is very well kept. They told vs also that S. Hierome dwelt there, which cannot be denied.

Ziph. From Beth-lehem we rode seuen miles further, to the desart of Ziph or wildernesse of Iudah, where Dauid hid himselfe when hee was persecuted by Saul. We went also to the hill countries of Iudea, where the virgin Mary saluted Elizabeth the wife of Zacharias, mother of Iohn Baptist being great with child, and at her salutation the babe sprang in her belly.

Iudea.

From thence we rode further to the wildernesse of Iudæa, where Iohn Baptist preached; and in the middle of the descending of a Mountaine, they shewed vs a chamber hewen out of a liuely rocke foure square, with a doore and a window, and a place for his bed and table, by which place there issueth a fine spring of water out of the rocke, at which place we dranke of the water.

From thence returning to Ierusalem, they shewed vs (in the way to Gaza) the water where Philip baptized the Eunuch, Act. 8. 38.

At our returne to Ierusalem, they brought vs to Mount Oliuet, from whence our Sauiour Christ ascended into Heauen, being from Ierusalem a Sabbath daies iourney, not two miles.

From the mount of Oliues, we went to Bethania and Bethphage, which are now ruinous villages. There are many fig trées still growing about these two villages, and many Oliue trées about the mount of Oliues: we cut off some of the branches, and carried some sprigs with vs.

Néere Ierusalem they shewed vs mount Sion, and the mount Moriah, on which Abraham offered his sonne Isaac; we saw also the valley of Iehosaphat, and the valley of Iehinnom, and the broke Cedron, which is now in the Summer time a drie channell. Some part of the tower of Sylo and the pole Syloam, and the potters field bought with the thirtie pieces of siluer which Iudas had for betraying his master Christ; called Acheldama: which to this day is a place to burie strangers in.

Ascending vp Acheldama, wee entred into a porch, and looked downe into a vault, where wee saw many dead bodies; couered onely with their winding sheet knit at the heade and foote, without any coffin: some of their sheets were so white that they seemed to vs to haue béene buried but few daies before we came.

The

The valley betwixt Acheldama and mount Syon, is called the vale of Iehinnom.

The valley of Iehosaphat is three miles in length, reaching from the vale of Iehinnom to a place without the City, which they call the Sepulchre of the Kings.

Lastly, they brought vs to mount Caluarie, to the place where Christ was crucified, ouer which there is now erected a stately building with many Iles, Chancels, or little Chapels, in it for sundry Nations, which were all there at that present time as wee were, and lodged there on Saturday at night before Palme Sunday.

We entred into this Temple to see the Sepulchre on Saturday after dinner, and came not forth vntill Monday about eleuen of the clocke, for there are lodgings adioyning vnto it, into which we entred through the highest Chancell or Chapell.

Before we were admitted hereunto, euery man payed nine Shekines to see the Sepulchre, which money the Syniacke or chiefe Ruler of the City hath, who is a Turke. Into the Sepulchre we went but one at a time with our guide; the entrance thereinto is low and narrow. The place it selfe is but the length of an ordinary Sepulchre, it is now as high as an Altar or table, of faire marble stone, and there are lampes continually burning night and day.

That this Sepulchre standeth in the same place as the Sepulchre did wherein the body of our Sauiour Christ was laid, we made no doubt, because it was agreeable to the circumstances of Scripture whereby the place is described.

But I asked our guide whether any part of the selfesame Sepulchre wherein the blessed body of our Sauiour was laid, were to be seene there? Hee answered me, that some part of it was at Rome, and some other part of it lay enclosed vnder that Alter, but not to be seene.

And further he told me, that at the first, after the resurrection of our Sauiour Christ, all the whole Sepulchre was to be seene for many yeeres space, vntill strangers (who came to visit it) began to breake of peeces and to carry them away: then it was enclosed with barres, and to be seene through the barres, but not to be touched, as some Sepulchres in Saint Pauls Church in London are.

Yet they saw inconueniences herein, in that many vsed to cast into it the first haire of their children, and some candles, and other things as an offering thereunto; so that the place could not bee kept neate. Wherefore Queene Helena caused it to be enclosed in such sort as it now is, and couered it with Marble.

But

But whether any part of the selfe same Sepulchre were vnder-neath the same or not; it gaue me content that I had seene the selfe same place where the Sepulchre of our blessed Sautour was; as I in heart did then, and doe still perswade my selfe it is.

Many superstitious Papists crept on their knées to the Sepulchre, mumbling vp their prayers vpon beades as they went, according to the definition of Poperie, which is rightly defined by Baptista Mantuanus, to be a Religion:

Quæ filo insertis numerat sua murmura baccis.
Poperie is a religion which vseth to patter,
Aue Mary vpon beads, and the Pater noster.

Not far from thence is the Sepulchre of Godfroy of Bulloyne and King Baldwin, who conquered that countrey in the yeere 1098. And both of them lie there buried, with the whole proportion of their bodies in stone, with these Epitaphs about them.

An Inscription written about the Sepulchre of *Godfroy* of *Bulloyne* at *Ierusalem*.

Hic iacet inclytus Godfridus *de* Bullion, *qui totam hanc terram acquisiuit cultui diuino, cuius anima requiescat in pace. Amen.*

That is,

Heere lieth famous GODFROY of *Bulloyne*, who got all this Land to the worship of God, whose soule resteth in peace. Amen.

And neere vnto it, about King Baldwins Tombe, these verses are written:

Rex Baldewinus Iudas alter Machabæus,
Spes patriæ, vigor Ecclesiæ, virtus vtriusque,
Quem formidabant, cui dona, tributa ferebant,
Cæsar Ægypti Dan, ac homicida Damascus;
Proh dolor! in modico clauditur hoc Tumulo.

The same in English:

Another Iudas Machabæus
(King Baldwin) here doth rest,
His Countries hope, the Churches strength,
The vertue both possest:
Whom murtherous *Damascus* fear'd,
Egyptian *Cæsar Dan*,
Brought gifts and tribute: yet (alas!)
This small Tombe holds this man.

This Godfrey of Bulloine was the first proclaimed Christian King of Ierusalem, who refused to be crowned there, saying, that it was

was vnfit that the seruants head should there bee crowned with gold, where the Masters head had beene crowned with thornes.

Ierusalem is gouerned by Turkes, but inhabited by Christians of sundrie Nations, whereof some come onely to visit and superstitiously to worship there, and so return into their countries. Others come thither to dwell, and exercise their manuall arts with a purpose there to die, thinking that they shall soner goe to heauen if they die there, then in any other place.

There were at Ierusalem (when we were there) Christians of sundrie Nations, especially Armenians, whereof some are called Georgians, and some Iacobites. Their Patriarke was not there, but left sicke at Aleppo; but in his place hee sent an Armenian Bishop.

There were also many Greekes, Chelfalines, Nostranes or Nazaritans, Coptics, and Abassens or Æthiopians of Prestar Iohns country, whereof some of them dwelt neere vnto Catadupa, which is a place in Æthiopia, where the fall of the riuer Nilus maketh such a noise, that the people are made deafe therewith that dwell neere it: Besides many Italians, Frenchmen, Duchmen, and vs fiue Englishmen.

Many Turks also visited the Sepulchre of Christ; for they both thinke and speake very reuerently of Christ. And though they do not beleeue to be saued by Christ, yet they say he was a great Prophet, but that Mahomet was greater. And vsually when they haue ended their ceremonies at Mecha, at their returne they visit the Sepulchre of Christ at Ierusalem. For they haue an opinion, that vnlesse they visit the Sepulchre of Christ, and the Holy Land, as well as the Sepulchre of Mahomet, their pilgrimage to Mecha were to no purpose, nor acceptable to God.

But I saw not one Iew in all Ierusalem; for they are so hatefull to the Christians there, that they seldome come thither.

Manifest vntruths.

BEsides these and many other matters which we there saw and heard, which I account manifest truths, because there is Scripture or reason for them, or both; they shewed and told vnto vs, and especially vnto others who would beleeue them, many things which were false and ridiculous, whereof (to auoide tediousnesse) I will name onely some few, referring the rest to my nert Letters, or to our good meeting, which it may please God in good time to grant vs.

At Beth-lehem they brought vs into the place which at Christs birth was a Stable for Oxen and Asses, but now a beautifull

place built of stone and adorned with a manger of marble, and a crach ouer it, with an Ore and an Asse of marble stone, and the blessed babe in the midst, and the Virgin Mary sitting by.

And looking vp to the roofe of the house, they shewed vs a hole made of purpose in the very top of the house, and told vs, that thorow that hole the Starre fell downe, which directed the three Kings of Collen to Christ: Wherein they deliuered three Untruths.

1 In saying that the Star fell downe into the roome, whereas the Scripture saith, not that it fell downe, but stood ouer the place where the babe was, Matth. 2. 9.

2 Secondly, they erre in saying that they were three Kings of Colyn or Colonia Agrippina (as it is called) whereas the text saith, There came Wise men from the East to Ierusalem. Colonia is not East from Ierusalem.

3 Thirdly, they erre in setting downe the number of them to be three, because they brought three gifts, which is not so to be taken, but onely that they which came, presented vnto him the chiefest commodities of their Countrie.

Yet at Colonia they perswade themselues to this day, that three Kings went from thence to Ierusalem at the time of Christs birth, to worship him. For I hauing occasion to trauell thorow Germany, stayed at Colonia Agrippina one day, and went into the chiefe Church of the City, where I saw these verses written on the wall:

Tres Reges Regi Regum tria dona ferebant;
Myrrha homini, vncto Aurum, Thura dedere Deo.
Tu tria fac iti dem dones pia munera Christo,
Muneribus gratus, si cupis esse tuis.
Pro Myrrha, lacrymas; Auro, corporrige purum;
Pro Thure, humili pectore funde preces:

The same in English:

Three Kings vnto the King of Kings
Three gifts at once presented;
Which were Myrrh, Gold, and Frankincense.
Gold, as he was anointed;
Myrre to him as he was a man,
And Frankincense as God:
So by thee in like sort must be
Three zealous gifts bestow'd.
For Gold, present a perfect heart;
For Myrrh, admit him teares;

For Frankincense powre from thy breast
A fume of humble prayers.

I had conference there with some, who would bee counted learned, and they vnderstood that place of three Kings who went from their City Colonia to Beth-lehem, to worship Christ at the time of his birth, and very obstinately and absurdly defended it.

In the way betwixt Ierusalem and Beth-lehem, they take vpon them to shew the place (to ignorant trauellers) where the Angell tooke vp Abackuck the Prophet by the haire of the head, to carrie meate to Daniel in the Lions den: but they might doe well first to proue that there was such a thing done, before they demonstrate the place where it was done.

Another matter of like sort they demonstrate in the way betwixt Ierusalem and Beth-lehem, which is the Terebinth or Turpentine tree, vnder which the Virgin Mary sat when she gaue her child sucke, trauelling on foot betwixt those two Cities.

And yet another in the same way as absurd as the rest, which is this. In the high way or lane betwixt Ierusalem and Beth-lehem, they shew a great broad stone immoueable, and euen with the ground, (being a naturall rocke) where the Prophet Elias in his trauels was wont to sleepe: and shame not to say that he slept so often vpon that stone, that the very impression of his body remaineth in that stone to be seene to this day.

Truth it is indeed that there are in a stone that way, some hollow places, but no formall proportion of a man; and who is so simple to thinke that it may not rather come by the often falling of the raine vpon it, then by often sleeping on it? according to that verse,

Gutta cauat lapidem, non vi, sed sæpe cadendo,
That is,
The drops of raine make hollow the stone,
By often falling thereupon.

Yea, they not onely told vs these false and friuolous matters, but also reade vnto vs as vaine and fabulous matters as these. For whiles we were at table at dinner in Beth-lehem in company with many Friers, one of them read a Chapter out of their golden Legend in Latine, vntill the Guardian of Beth-lehem (perceiuing that we gaue no eare thereunto, but confounded the parts of their meale) enioyned him silence.

For it is their custome to diuide their meales into three parts.

The first is *Altum silentium*, that is, Deepe silence; which is not onely whiles they are saying grace, but whiles one of them readeth a Chapter out of their Legend of Lies, which they call *Legenda-* A method in meales.

Legendarium aureum, the golden Legende; and say, that it excelleth all other bookes, (yea the Bible it selfe) as far as gold excelleth other mettals. But why that booke should be called a golden Legende (saith Viues) I doe not know, sith it was written by a man of an iron mouth and a leaden heart.

The second is *Stridor dentium*, that is, Chapping and Chewing: grinding and grating their meate with their teeth.

The third is *Rumor gentium*, that is, Chatting and Prating, talking and telling of newes.

But wee being wearie of walking foure miles on foote from Beth-lehem to Solomons Fish-ponds, and the fountaine enclosed vnder the earth: at our returne to Bethlehem wee were wearie and hungrie, and were no sooner set at table, but after some short Silentium, we fell to Stridor dentium. And whiles the rest of the Friers were at their Altum silentium, giuing eare to the fables read out of their Legende; wee were at the third part of our meale, viz. Rumor gentium; talking both of forren and domesticall matters.

At Ierusalem on mount Caluarie in the house erected ouer the Sepulchre, they shew vnto strangers a marble piller whereunto, they say, our Sauiour was bound when hee was whipt for our sakes: but who is so simple to thinke that there was any marble piller erected without the City for such a purpose to punish offenders (as they accounted our Sauiour Christ) at that day?

Or who knoweth the particular place where he was imprisoned at this day? Yet, say they, this is the place where Christ was imprisoned whiles they were making his Crosse.

And this is the place where (the Crosse being laid along) our Sauiour was fastened or nailed vnto it.

And this is the place where (the Crosse stood: and haue made there two holes in signe of it, as though the nether part of his Crosse consisted of two parts or pillers.

And neere vnto the tower of Sylo they shew a water comming from vnder a rocke, which they call the pwe Syloam: and there (say they) did the Virgin Mary wash the childs clouts.

And neere vnto the Sepulchre there is a great stone, clouen with hammers, and set one peece a foot from another: and this (say they) is The valie of the Temple which rent in sunder at the time of Christs suffering, which is most ridiculous.

And although it be true (as we reade Luke 19.29.30.&c.) that Christ rode on that Asse which his two Disciples brought from the village ouer against mount Oliuet, called Bethania or Bethphage, (for they are both together) and as hee rode from the mount of Olives to Ierusalem, the people cried Hosanna, and spread their garments

garments in the way, and cut downe branches from the trees, and strowed them in the way.

Yet it is a ridiculous matter, and a superstitious custome for their chiefe Frier called Padre Guardian, euery Palme Sunday in the morning to send two of his Friers from the mount of Olives to Bethania to fetch the Colt of an Asse, and from thence (in an apish imitation of Christ) the great one rideth on the little one towards Ierusalem, and the rest spread their garments on the Asse, and in the way; and cut downe branches from the trees, and strow them in the way.

Wiser are the Turkes herein then they, who although they suffer them to come with their Asse to the gates of Ierusalem; yet admit them not to enter into the gates in such manner.

And that Turke was to be commended, who (when the Friers followed their Guardian in such sort riding on an Asse) seeing a simple Christian woman strip her selfe so farre, as in modesty she might, and spread her garments in the way; take a cudgell and all to belaboured her therewith, saying, Thou foole, art thou so mad to thinke that this is Christ?

I, with the rest of my companions was at Ierusalem on Palme Sunday, but neither saw this, nor heard of it vntil it was done; for it seemed that they were ashamed that any man of knowledge should behold such an absurd sight. But the Frenchmen and Dutchmen, and many others of other nations followed them, but not one Englishman, who could not patiently endure to see their Sauiour Christ so dishonoured.

At Bethania and Bethphage are many fig-trees growing, and on this fig-tree (say they) Zacheus (being a man of worship in a famous City) like a boy climed vp to see Christ as he passed by. Luk. 19. 2. 3.

And at Ierusalem they take vpon them to shew the place where Christ made the Pater noster, and where the Apostles made the Creed, and where Saint Stephen was stoned, and where Iudas hanged himselfe. Pilats house. Peters prison. The garden where he was betrayed. Where the Virgin Mary was in an agonie. Where Christ said to his mother, Ecce homo, and she said vnto him, Ecce Mulier.

On mount Oliuet there is a little Chapell, and therein a stone, whereon (say they) our Sauiour Christ trod when he ascended into heauen; and the print of his toes remaine to be seene in that stone to this day. There is indeed a dint in a stone, like vnto the former part of a mans foote, but that it is the print or impression of our Sauiours feet, who will beleeue that he trod so hard to leaue any impression of his foot, or tipping of his toes behind?

At the foot of mount Oliuet, they shewed vs the valley of Iehosaphat; and there (say they) shall bee set a throne at the day of Iudgement, wherin Christ shall sit and keepe his last iudgement, and all nations shall appeare before him, euen in this very place, say they: as though any man could demonstrate the very particular place.

The ground of this opinion they fetch from Ioel 3.2. where God saith, I will gather all nations, and will bring them downe into the valley of Iehosaphat, &c. which place they do not, or will not vnderstand. For it is to be vnderstood, either by the way of alluding, as hauing regard to the valley where God miraculously slew the enemies of Iehosaphat: and so it may signifie the valley of destruction prepared for the wicked.

Or the Lord hath respect vnto the word Iehosaphat, which signifieth pleading or iudgement: because God would in the day of Christ iudge the enemies of the Church, as then he did in the valley of Iehosaphat. Wherefore, it is not to bee vnderstood of the materiall Iosaphat, but of Iosaphat so tearmed, because the iudgement which heere shall be pronounced, shall resemble that which there was executed vpon the Moabites and Amonites and the inhabitants of Seir.

For what is Iosaphat (if you interpret it) but the iudgement of the Lord? And what is the valley, but the depth of that iudgement? Into which Salomon doth assure the yong man, that God will bring him after all the iollity of his youth, after he hath cheered himselfe in the daies of his youth, and walked in the way of his heart, and in his sight. Eccles. 11.9.

After conference had with their Padre Vicario (who was accounted the best learned amongst them) hauing told him thus much in effect as I haue heere written, he asked me a reason why the Prophet should specifie this place, if he meant not literally to teach the Church, that heere this Iudge was to be expected?

My answere was: Two reasons had he to make choice of it, by allusion to which hee might shadow to the Iewes the day of Iudgement.

One was the freshnesse of that famous deliuerances memory which the Lord had wrought in it for them.

Another, the great resemblance that will be betweene the generall, and that particular iudgement of his.

For from the time of this Prophet, yet had there not a mans age passed, since (without stroke of theirs) the Lord had in this valley, within the sight of this City, dispatched three whole armies, which had ioyned forces to beleager them: And further, in such sort, as in that generall iudgement hee will dispatch the wicked.

wicked. For as heere, though the Moabite, the Amonite, and the inhabitant of Seir, bound themselues against Iuda, and yet could not preuaile; so there, though the Moabitish flesh, the Amonitish world, the sauage inhabitant of Seir the Diuell, enter a league against the elect, yet shall they haue no hand at them. As theirs had, so shall these and their complices haue, swords of their owne consciences accusing them, to turne into their owne bowels.

And as the same place was to them a valley of iudgement, which to the Iewes was a valley of blessing; so shall that great day bee to the wicked a day of iudgement, for they shall receiue that heauie doome, Goe yee cursed; which to the godly shall bee a day of blessing, for they shall heare that ioyfull voice, Come yee blessed, &c.

This Frier was not satisfied with this answere, but persisted obstinate in his errour, and therefore I left him as I found him, referring him to the triall thereof at the day of iudgement.

They say also that the staires of the high Priests Hall whereupon our Sauiour trod when he went to be iudged, are at Rome, and the nailes which nailed him to his Crosse. But the Ecclesiasticall History reporteth that Constantine made of those nailes, when his mother had found them in the Mount where Christ was crucified, a bridle and an helmet for his owne vse. So bigge were the nailes, and such wide wounds they made in his blessed hands and feete, that they were rather digged then pierced: which also Dauid foreshewed by these words, Psal. 22. 16. Foderunt manus meas & pedes meos.

And in the way from that which they call the High Priests Hal, or the iudgement Hall, towards Mount Caluery, at the end of the Lane, on the right hand: Heere (say they) they met Simon of Cyren, and compelled him to helpe Christ to beare his Crosse when he fainted.

And going downe another Lane on the left hand, they pointed vnto an house, and said, Heere the rich glutton dwelt, who refused to relieue Lazarus, which is a Parable, and not an History. And though it were a true Historie, yet who can point with the finger at the particular place where the house stood, Ierusalem hauing been so often altered and transformed?

From thence turning vp towards Mount Caluarie, on the right hand, they shew (vnto such as they thinke will beleeue them) the house where a woman called Veronica dwelt, who Veronica.
seeing our Sauiour Christ passe by her doores towards Mount Caluarie, and all in a sweate, she brought forth a Sudarium, that is, a napkin or handkerchiefe to wipe his face, which hereceiued,

and

and hauing wipt his face therewith, gaue it to her againe: and therein (say they) remained the print of his face, and is to be seene at S. Peters house at Rome to this present day.

There is also a City in Spaine which braggeth of the same handkerchiefe: and the one is as like to be true as the other, but both cannot bee true. If they haue it at Rome, it cannot bee at Spaine: If at Spaine, not at Rome, if there were any such matter. For if both should be true, to which of them should that prayer bee said, which Iohn the 22. Pope of that name published: and granted ten thousand daies indulgence to them that deuoutly say this prayer following, beholding either the picture of Veronica, or the handkerchiefe, which (as they say) Christ gaue vnto her with the print of his face therein:

Salue sancta facies nostri redemptoris,
In qua nitet species diuini splendoris,
Impressa panniculo niuei candoris,
Data que Veronicæ signum ob amoris.
Salue decus seculi, speculum Sanctorum,
Quod videre cupiunt spiritus cœlorum;
Nos ab omni macula purga vitiorum.
Atque nos consortio iunge beatorum.
Salue vultus Domini imago beata,
Ex æterno munere mirè decorata:
Lumen funde cordibus ex vi tibi data,
Et à nostris sensibus tolle colligata.
Salue robur fidei nostræ Christianæ,
Destruens hæreticos qui sunt mentis vanæ:
Horum auge meritum qui te credunt sanè,
Illius effigie qui rex fit ex pane.
Salue nostrum gaudium in hac vita dura,
Labili, & fragili, citò peritura:
Nos deduc ad propria, ô Fælix Figura,
Ad videndam faciem quæ est Christi pura.

The same in English:

God saue thee *Holy Face* of our Sauiour,
Wherein the forme of diuine light doth shine,
Fixt in a little clout of snowie colour,
Left on the Vernicle as thy loues signe.
God saue thee *Worlds Repute*, Mirror of Saints,
Which the celestiall spirits desire to see:
Cleanse vs from euery spot of vices taints,
And range vs in their Ranke that blessed be.
Of our Lords *Face* God saue thee Image bleft,

Decke

Deckt wonderously with the eternall blesse,
With power giuen to thee, lighten thou our brest,
And free our senses from incumberances.
God saue thee *Fortresse* of our Christian Creed,
Who Heretikes destroist, with minds misled:
Of those beleeuing thee, augment the meed,
By th'Image of thee made a King of Bread.
Preserue our ioy in griefes life, which is this,
Sliding, and fraile, soone gone, and most vnsure.
O happie *Figure*, leade vs to thy blisse,
To see thy face (O Christ) which is so pure.

They take vpon them also to shew the place where Christ appeared vnto Mary, and said, Touch me not, for I am not yet ascended to my father, Ioh. 20. 15. which place (say they) is the Center or middle part of the whole world. And the place where Mary and Martha met Christ sitting on a stone, and said vnto him, Master, if thou haddest beene heere, my brother had not died. Also, the Castle of Lazarus, and many such like things.

Sic perhibent qui de magnis maiora loquuntur.

That is,

So they report which of mole-hils
Would make a mountaine by their wils.

And with such lying wonders doe these lazie Friers bring fillie strangers into a wonder and admiration.

And these are the men which euery third yeere are sent from Rome to sciourne in Ierusalem, by fiftie or sixtie at a time, and are royally maintained by the Pope and other Catholikes. And when their regiment of three yéeres is expired, then others succéed them, and they returne home, and are préferred, some to be Bishops, and some to other Offices, because they haue been at the holy City of Ierusalem, and returne from thence as holy as they went thither, according to that old verse (with a little inuersion:)

Indeæ multi veniunt, redeunt quoque stulti:

That is,

To Iury bad men haue recourse;
And goe from thence as bad or worse.

These and many other false and friuolous matters, doe they shew and perswade simple trauellers to beléeue. And too many there are which giue credit thereunto, and publish the same to others for truth. It were better for such credulous persons to stay at home and learne the truth, then to come abroad and beléeue vntruths as many doe.

Doubtfull things.

BEsides these things already set downe, whereof some are true, some most vntrue: Other things there are which they shall both see and heare whereof a man may suspend his iudgement whether they be true or false, vntill hee either see them, or receiue further confirmation by reading, then he can by the affirmation of some few superstitious persons. Of which sort are these following.

About a mile distant from the City, they brought vs to a rockey place, where there is a vault vnder the ground as it were a large porch, frō whence we entred into other intricate roms as it were into a Labyrinth, by a great doore of stone hewne out of the same place, hauing neither iron worke or timber worke about it; but in the same place where it grew, there it is squared, and made to turne about by the skilfull Art of cunning Masons, and it is of a huge thicknesse and greatnesse. So soone as we had passed that doore, we crept very low, as it were into an Oxen mouth, euery man with a Candle in his hand; and so came into a darke roome foure square, with Benches round about of stone, hollow, like vnto mangers, and therein (they say) some of the noble familie of the Kings and Quēnes of Israel and Iudah were buried.

From thence they brought vs into another rome of like sort, and for like vse; and so from one to another, that (without a guide) it was impossible to find the way out. How many such roms there are, I know not: but we were in six or seuen and they offered to bring vs into more, but being almost stifled for want of light and aire, we desired to returne.

I make no question, but they were places of buriall; for in the hollow benches of stone we saw bones of men: but whether they were the sepulchres of the Kings of Israel and Iudah or not, is my doubt.

At the entrance in the Temple where the sepulchre is to be seen, the first thing which they shew vnto strangers, is a faire marble stone, euen with the ground; and there (say they) the body of our Sauiour Christ was laid (when it was taken downe from the Crosse) whiles it was preparing to be laid in the Sepulchre. And here I saw many simple people (both men and women) kneeling round about that stone, wringing their hands weeping, and crying, as if they had seene the dead body of our Sauiour Christ there present before their eyes. And they all to be kissed that stone. Yea, more then kissed it, for some of them rubbed their lips vp and downe vpon that stone very often, vntill they had rubbed off the skin and made their lips bleed. And some of them rubbed their

beads

beads vpon it, that some inherent holinesse might come out of that stone, and rest vpon their beads. I censure this superstition of theirs ouer fauourablie, in numbring this stone among doubtful things, which I might rather haue reckoned amongst manifest vntruths. For if there had bin any such stone, it would haue beene either caried away by pieces, or remoued whole to Rome, as other reliques haue beene. But this stone is too new to bee of any such Antiquitie.

At Bethania they brought vs into a Celler vnder the ground, ouer which there was no house, where Lazarus lay dead when Christ raised him vp to life. Bethania.

And at Bethphage they shewed vs the ruines of Simon the Pharisies house, where Christ sitting at dinner, Mary Magdalene came and powred ointment on his head, and washed his feet with her teares, and dried them with the haire of her head. For although no man denieth but that such things were done, yet a man may make doubt whether those were the particular places where they were done. Bethphage.

In Ierusalem they shewed vs Porta aurea, that is, The golden gate: (or place where it stood) called in former times, The beautifull gate of the Temple: which the Turkes haue walled vp with stones, because of a prophecie, viz. that the City was once wonne there, and shall be againe wonne at the same place. Porta aurea.

Walking betwixt the valley of Gehinnom and the walles of the City, our guide shewed vs a darke Chapell vnder the ground without windowes, wherein (he told vs) the idolatrous Iewes did offer and sacrifice their children vnto a brasen Image called Moloch, which, being made hot, they enclosed them in the hollownes thereof, and so slew them. And lest their crying should moue any to compassion towards them, they made a hideous noise with Tabrets and Drums. Whereupon the place was called Tophet. Ier. 7. 31.

On the top of mount Oliuet, they shewed vs thirty miles off the lake of Sodom, which vnto vs appeared to be very neere. And they told vs thereof many strange matters. Not onely that which the wiseman Salomon reported of it in his daies. Wisd. 10. 7. that it smoaketh, (as if hell had there found a chimney whereout to vent his smoake) and that the trees beare fruit that neuer commeth to ripenesse: but further, that it neither breedeth nor preserueth any liuing creature. It is commonly called *Mare mortuum*, that is, The dead sea; being so contagious, as if a bird but flie ouer it, shee is presently dampt, and falleth downe dead into it. And as Saint Hierome saith: If by the swelling of *Iordan*, the fishes but flow ouer into it, they die straight and flote aboue the waters. Sodome.

Yea,

Yea, they further reported vnto vs of their owne knowledge, hauing (as they said) seene the same, that it casteth out continuall filthie vapours, by whose stinches and breath the mountaines and valleies many miles about, are (as it were) scorched, blasted, and made vtterly barren: besides many vgly shapes and shewes of terrour in it: besides apples of goodly colour growing by it, which being touched turne all to smoake and ashes.

They also told vs that the piller of salt whereinto Lots wife was turned is yet standing.

But of these and many other things which they shewed vs, and told vs, I make doubt; either because I haue not seene them my selfe, or hauing seene them, doe not beleeue them.

When I shall with mine eyes behold them, I will more boldly make report of them, and of other matters which offer themselues vnto my sight in my returne, but which way to returne wee haue not yet determined.

And thus being loth to interrupt your serious domesticall affaires with forren and friuolous matters, I humblie take my leaue: and leaue you to him, who neuer leaueth his. From Ierusalem, Anno Dom. 1601. April 7.

Dominationis tuæ

obseruantissimus,

GVLIELMVS BIDDVLPHVS.

Witnesses heereof our companions in trauell,

William Biddulph.
Ieffrey Kirbie.
Edward Abbot.
Iohn Elkin.
Iasper Tyon.